

SHE'S COMING



MARY WHITE- HOUSE MRS. RIGHT WING BACKLASH

Tues 26 Sept -- 8am to 10am

PICKET OUTSIDE LAKESIDE HOTEL WHERE MARY WHITEHOUSE, TOURING BRITISH MORALS CAMPAIGNER, IS TO ADDRESS THE CATHOLIC WOMEN'S LEAGUE.





Rightwing Monk was Implicated in a Car Smuggling Racket.

Bangkok - - (TIC) Monk Kittiwutto, the spiritual leader of the Thai rightwing movement who endorsed the employment of violence against the left by declaring that killing a communist is not a sin, was implicated in a racket that smuggling expensive cars from Malaysia into Thailand.

The story came out in the open recently when police uncovered that Kittiwutto had sold smuggled-cars to influential people and have them registered illegally. The money from the sales was disbursed to a woman with whom the monk was said to have an intimate relation, the Thai press said.

The woman, who owns a timber business, has already fled to the Philippines. Kittiwutto, 45, denied the charge against him and claimed that he was not aware that the transactions - which he said he was only a "fixer" - involved illegal cars. He claimed that the story was blown out of proportion to serve political purpose.

ENERGY AND PEOPLE

The Society for Social Responsibility in Science held an Energy and People Conference on September 17 to 19. Present were the unemployed to the 'energy establishment'. Names like R.B. Hamilton, Shell Australia, Lance Endersbee, Monash Uni and National Energy Advisory Committee, John Price Rusden College, Tone Wheeler, New Millwrights were present.

John Price was able to turn the conference into a forum for unconventional thinking with his thesis "The High Energy Society - Adaption to an Illusion". He proposes that we face not so much an 'energy crisis' but a 'crisis of production'. It is not that there is a shortage of energy but that our present modes of production are reliant on finite energy resources. A controversial idea suggested by Price was that people should have the option of varying from the '40 hour week'. People would then have the chance to reduce their consumption and change their mode of living to be less reliant on the industrial state.

At the last Union Board meeting, people associated with the Anti-Disco were branded as 'disreputable'. The Board is to investigate the frequency of any further Anti-Discos. Woroni agrees. The Anti-Disco people are certainly disreputable - they are students. It is about time student-financed unions put a stop to student-run ventures (especially if they're successful).

R.B. Hamilton of Shell Australia claimed that "There is not an energy supply crisis as such but a crisis of understanding. Few people understand the complex interacting factors involved and their effects on energy consumption in meeting personal demands for mobility in urban areas of Australia."

J.Lejeune pointed out the possibilities of overcoming some of Europe's energy deficit by growing poplars. Poplars have an exceptional quick growth rate.

Jack Munday stated the need for concept of 'socially useful labour' being introduced into the work situation. He also warned against 'eco fascism' where all our problems are solved by regulation.

The last session of the conference was impressive. Questioned heavily were the reasons for the lack of women at the conference and the problems of those there participating. Jenny Martin reporting from the Women's Workshop articulately expressed that conferences of academic papers were essentially another culture for women.

ANU STUDENTS' ASSOCIATION

Nominations are called for

President
Treasurer
Trustee
A.U.S. Secretary
Editor of Woroni

Nominations are now open and will close at 12 noon on Wednesday 4th October 1978.

Nominations must be signed by two persons eligible to vote in the election and must contain a signed statement of the nominee's willingness to act in the position of elected.

Times and places of voting will be advised at a later date. Voting will be by ballot box and will be held in the week 16 -20 October 1978.

Peter Cardwell
President.

**we ARE
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Sally Brockwell
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Suze McKenzie
Virginia Murray
Beth Pattinson
Meg Rodgers.

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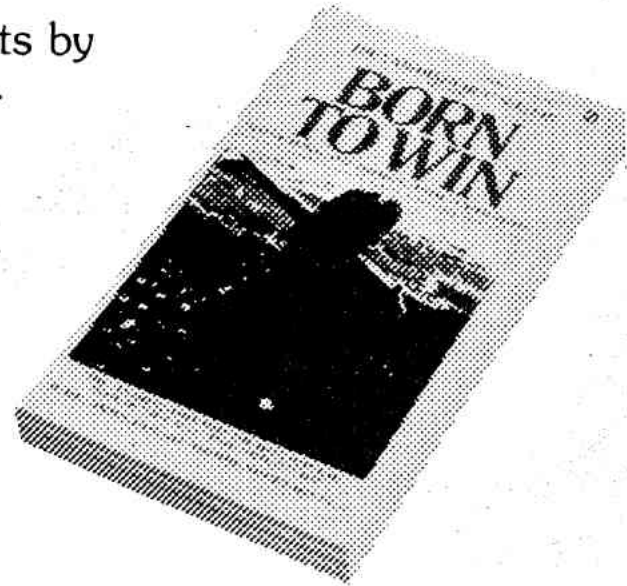
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HEALTH SWAP

Virginia Murray.

Earlier this year the A.N.U. Health Service was visited by a representative of 'Macquarie Pathology Services' — a private pathology service in Sydney. Since July, as a result of this visit, the Health Service has been sending their pathology specimens to Sydney to be tested by Macquarie. Until then all pathology testing had been done at the Canberra Hospital.

Pathology tests are the most common tests used by doctors, and are the sort of tests that students are most likely to encounter. A sample is taken from the patient and treated to assess the presence of various organisms. Pap smears, vaginal swabs, blood counts, pregnancy tests, urine and faeces tests are some of the most common pathology tests. The price of the test varies, from \$2.80 for a pregnancy test to \$13.05 for a urine test, other rarer tests such as hormonal tests are more expensive.

This switch to a private service has had important consequences for students. Students are now required to pay for their pathology tests whereas previously they were not. As the system now stands, Macquarie bills the student the scheduled fee for their particular test, (with the threat of an extra five dollar charge if payment is not prompt). Once the receipt from Macquarie is received the student can claim the 85% rebate from Medibank. Therefore as well as spending time sending off money and standing in Medibank queues, one now has to pay 15% of the bill. When the hospital did the tests under bulk

billing, the student paid nothing.

The Health Service gave two reasons for the changeover: those of time and convenience.

A courier from the Macquarie service comes twice daily to collect specimens which are then sent to Sydney. The results of the tests are phoned through within 24 hours. In contrast under the old system a sister from the Health Service had to take the specimens to the hospital or the City Health Centre where they were then taken to the hospital. The results of the tests were obtained two to five days later, and involved a series of phone calls by the Health Service to the Hospital.

The ANU Health Service argues that the changeover has been in the best interests of the students because the speed in which the specimens are analysed means quick and correct treatment for the student. For example, someone who has had a urine test done would probably be in pain and reluctant to spend a couple of days waiting for the result of a test before being treated correctly. Pregnancy tests and vaginal swabs were given as other examples. No woman wants to wait for a week before getting a pregnancy test confirmed especially if she has left it late to have the test.

Other tests need to be analysed quickly from the medical side. The example given was that of Trichomonas which is a type of vaginal infection. The Trichomonas organism dies within 24 hrs and cannot be picked up in tests after this time. This would happen if the swab didn't get to the hospital in time.



How then do other clinics which do not use private services manage?

Doctors at both the City Health Service (which can be used by any student), and the Family Planning Clinic use the Pathology services at the Canberra and Woden hospitals. In the past doctors at the ANU Health Service have often sent students over to the City Health Centre to have their tests done. Provided the test is done in the morning the specimens are at the hospital by that afternoon. Both Family Planning and the City Health Centre do pregnancy tests, and as long as the test is done in the morning will give results the same day.

Even now if the results of a test are needed urgently as in the case of infectious diseases or venereal disease, then the test is carried out at the City Health Centre or the Hospital and the results of the test phoned through to the ANU Service within a couple of hours.

Ideally students should be able to choose whether to pay for tests when speed is desirable as in the case of pregnancy tests or suspected trichomonas cases or to wait several days for the result and not pay, as would be desirable for say pap smears when the wait is no inconvenience. At present there is no choice and unfortunately

there will probably be no choice in the future

It is unlikely that Macquarie Pathology Services being a profit making organization would allow some specimens to be sent elsewhere. Even if they did, when the number of specimens sent to Sydney drops, then it would not be profitable for them to operate a courier service to collect the few specimens that remained.

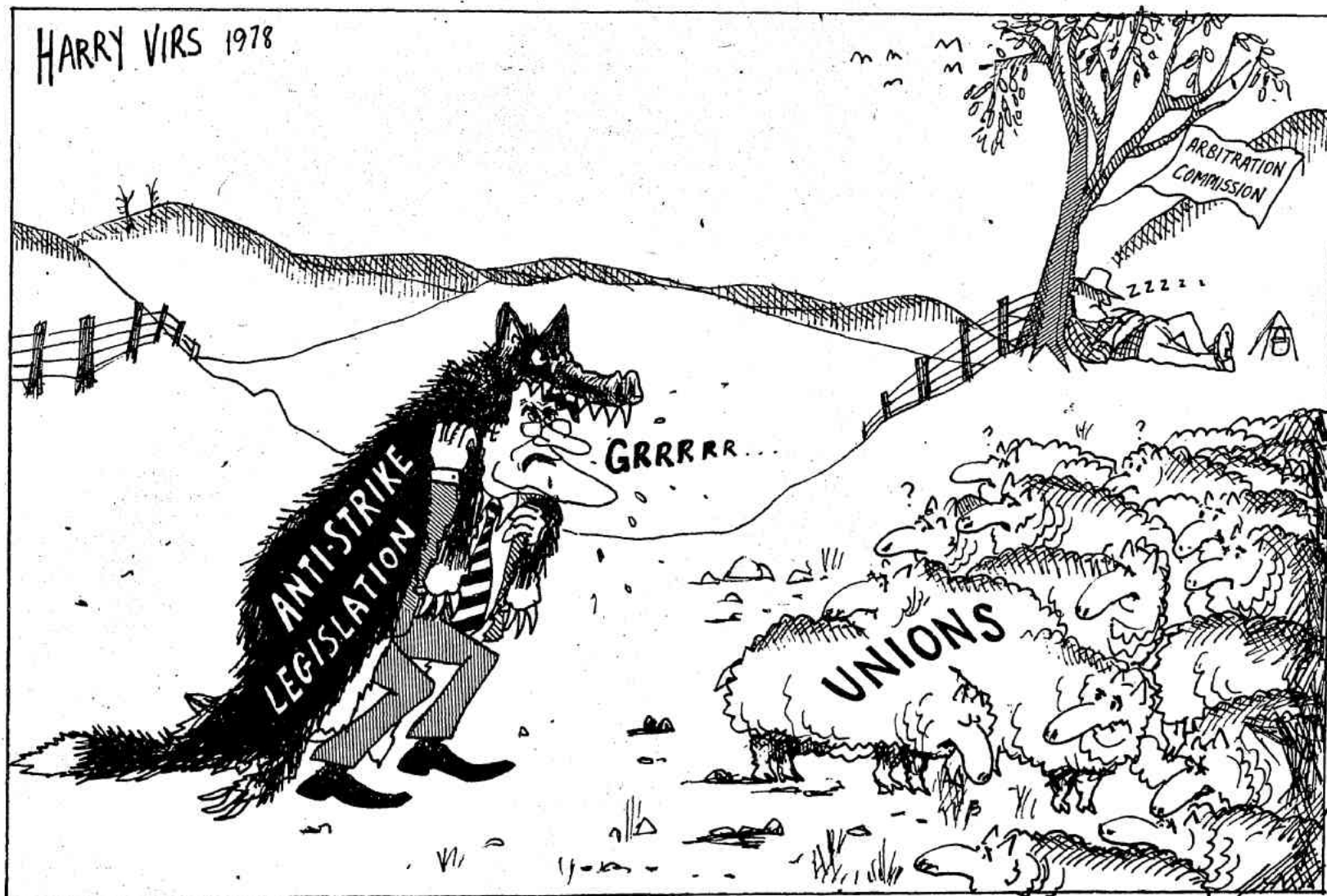
The situation then is this: Students using the ANU Health Service have to pay a privately owned service for their pathology tests. 85% of the bill is reclaimable from Medibank. The other 15% comes out of the student's pocket.

It is still possible for students to get free pathology tests but to do so they must go to the City Health Centre, the Family Planning Clinic or the Canberra or Woden hospitals.

After November 1 when Fraser's new health scheme takes effect there will be changes. At present it is unclear exactly how users of health clinics in the ACT will be affected.

The purpose of the ANU Health Service is to provide a convenient health service for the students of the ANU. At present this does not seem to be the case as it seems both cheaper and more convenient (in most cases) for students to go elsewhere. The staff at the Health Service say they are quite willing to return to the old system if that is the wish of the students.

It is therefore up to students themselves to make their wishes known, there will be no change unless this is done. Students can voice their opinions either directly to the Health Service or through 'Woroni'.



THE SHEEP IN WOLF'S CLOTHING

LETTERS

we are wanton

What motivated you to print the scurrilous letter on Kym Sullivan in your last issue?

I have never seen such an irresponsible level of journalism in any periodical in my life. You have abused what, in our world today, can only be called the privilege of freedom of the press. You have blatantly published a letter which is both defamatory and unsigned. The libel laws in this country are already far too restrictive. Actions such as this only give reason for further tightening of these laws, rather than promoting the liberalization of them.

If you wish *Woroni* to become an avenue for personal vendettas then publish letters of this type. However, not all students have the limited financial resources of Mr Sullivan and soon *Woroni* and the money that finances it will be lost in legal action.

Canberra will then lose one of the few avenues of its people to express themselves unbound by the conservatism of its commercial press due to your abuse of privilege.

All letters and articles in your paper should either be signed or, at least, all names and addresses be supplied to the Editor. Then people who do not have the courage to stand by their statements or beliefs will not be encouraged to attack, viciously, other people or others' beliefs then retreat behind a cloak of anonymity.

Paul Williams.

garran

Some of the accusations made directly against Kym Sullivan in an anonymous letter, in the last issue of *Woroni* are, I feel, in need of answering.

Firstly, it is debatable whether taking one extra semester to get a degree, as perhaps a reasonable proportion of students undertake, is an exceptionally long time to obtain it.

Secondly, I have been advised by usually reliable sources that Kym does not own a stereo, merely a transistor radio.

Thirdly, although not necessarily only related to the abovementioned letter, there appears to my naive senses that there is a campaign abroad which is intent on seeing that Kim suffers for whatever alleged crimes he may have committed. Kym, now that he has obtained his degree, is in danger of not being conferred with it because he is supposedly in debt to the University, ie. Garran Hall. Whatever the debt amounts to, it is apparent that it is being used as a means of seeing Kym suffer.

Garran Hall at present is said to be enjoying some degree of prestige. It has the opportunity to restrict its members to those academically and socially acceptable, while not suffering by this from the incessant natter of its own debt collectors. It should be pointed out that Garran's present "self cook" position was brought about by people very much like Kym, who were concerned about Garran Hall, and who were prepared to work and fight against the opposition of various administrative powers which stood in the way of this changeover. Of course now that the changeover is complete and those residents are residents no longer, the credit has changed hands; since it was seen that the self cook style was not the ocre it was first thought to be. It is a pity that people have such short memories towards a person's good points, but seem to hound after a person's bad ones.

Chris Moulding.

assessment

I wish to express a view contrary to two put in the *Education Supplement* (*Woroni* August 1). Specifically, I think group assessment is complex and unacceptable, and that some form of assessment is necessary.

The difficulties of group assessment are indicated by the author in such assertions as "different criteria have to be discussed and evaluated"; "grades are arrived at by discussion"; "irreconcilable differences in the group" are settled by a vote. All this by students who don't come to uni learned, but to learn; who are themselves grappling with the demands of tertiary research and essay writing. I would no more accept group assessment than I would agree to have my house built by apprentices.

These points are, in fact, who I oppose students along setting course content. I like to be consulted on the basis of previous explanation. But I am prepared to defer to a tutor/lecturer, when he/she, from his/her considerably greater knowledge and experience of the subject, advances sound reasons for a particular approach. After all, they've been there, and I am ready to concede that they should know a little more about a subject and the best approaches to it than I, who have not studied it!

The author of the group assessment article admits that there are "practical problems -- personal clashes, distrust of peers . . . women's socialised reticence and passivity". I dispute that distrust of peers arises from "years of competitive education". Competitive? The only thing I competed against was my own previous best mark (a sound indicator, incidentally). I plugged away at that, and if there were some who wanted to be top of the class, okay, let them. And significantly, I believe my attitude was also that of the majority of my schoolmates. If there is distrust in the group assessment situation, I think it would come from the inadequacy displayed by some in class, from the "pushiness" of some, and from the off-putting radicalism of others, who can be quite dogmatic.

The author of the group assessment article also sees the method as "yet another burden on overworked students". He/she is so right, but provides no answer to this problem, let alone considering it in relation to mature age students, who really know what it is to be overworked.

All this in the name of vague, subjective things like 'co-operative consciousness', 'democratization' of the universities. Who said staff are like "bosses in a productivity (sic!) deal", "a ruling class" (more sic!). They are human beings, people who have been through the mill and who have, in my experience, been most approachable and helpful; people ready to share, to assist. Who has demonstrated conclusively that 'group assessment is the only assessment method yet developed which is both educationally reliable (how so?) and politically sound'? What have politics (of Left or Right?) got to do with it? What does 'politically sound' mean in the university context, anyhow.

I would suggest that in the name of ideology, the author of the article is not only tilting at windmills, but is himself building the windmills in the first place. It's as bad as people wanting to shove their brand of religion into every situation.

It is presumably not accidental that her/his article appeared beside one by Fred Ellinghaus, advocating abolition of assessment altogether. This, apart from embodying an unrealistic reliance on human nature -- later corrected to a certain extent -- also assumes windmills which must be tilted at.

Again the multi-armed, wildly whirling monster called 'competition' is conjured up. For God's sake! I personally have never told anyone my progressive mark; only a few close friends, only occasionally, have asked me what it was. True, I could check the end-of-year lists to see who got passes, credits, etc. but have not yet bothered to do this, except, again in the case of friends. I've simply wanted to know how they've gone. Where is this competitive thingo some keep on about? I'd be interested to know, because I've never really encountered it and would consider it damned immature if I did. Perhaps they confuse it with an urge to do well for personal satisfaction and in order to set oneself up for life in the real world.

Ellinghaus concedes that if assessment were dropped it would be necessary to have a system of "quasi-compulsory class attendance to ensure that they (students) are all brought into contact with the substance of the law". What he overlooks is that if students are not going to turn up to classes, or appear in the library, compelling them to do so won't necessarily solve the problem. It's the old case of being able to lead (or herd?) a horse to water, but not being able to make him drink. How is a uni to know that a student has absorbed anything at compulsory lectures, or whether he has worked in a library? Looks as if we're heading back towards some form of assessment, doesn't it? -- in this case, on the basis of class performance, perhaps.

I doubt that legal firms would hire the products of such a system certainly not as Ellinghaus outlines. In fact the authors of both proposals need to get out into the real world and have a listen to what is being said by employers, both public and private, against such propositioned.

In the meantime why don't we get on with our studies instead of building straw men to knock down. Personally, I've enjoyed my years at ANU -- exams, which I do badly, and all. I've learned that there are a lot of other points of view, how to critically assess literature, what literature is available in various fields, where to find, and how to use primary sources, how better to present material, etc., etc., within a framework of new knowledge, even if I won't remember half of what I crammed. All this with due respect to Ellinghaus. Nor is any of this to say that there are not faults, or that the system can't be improved. Of course there are, and of course it can. But the way we do about it is important. The new, more pragmatic, and more traditional, approach of the People's Republic of China, after years of experimentation in the other direction, now abandoned, might be a guide.

R. James
Final-year Arts



budget splits Liberals

In reply to Robert Lake's letter regarding the Budget -- Robert, you'll get another nice gold star for writing such a nice letter to that radical university rag, but was it really necessary. Being a strong supporter of TRUE Liberalism, and a member of the A.N.U. Liberal Society, the Budget stank. Fraser's disgusting handling of family allowances illustrated just how much Fraser is out of touch with us at the bottom. And, Robert, even though you'd never admit it, you haven't as yet reached the upper echelons of our society so I feel you can comfortably settle in down with the rest of us dregs. Medibank was screwed up by the doctors who abused the system to death. If we didn't have so many

rotten doctors and social benefits frauds, a health service designed for everyone, but MAINLY THOSE WHO COULDN'T AFFORD PROPER HEALTH CARE would have continued.

Robert, even though some of us (i.e. you) are about as sensitive as two ton diesels, I feel that comparing Health cover to car insurance illustrates wonderfully the banal depths your consciousness has been reduced to.

I can handle massive taxes on cigarettes, alcohol and petrol, but when the people who can't help get pushed further in the sludge, that's when it stinks. University students lead a terribly insular existence. This is proved by things like Lake's letter and the number of articles published in *Woroni* that continually deal with University cut backs, as though nothing else in the whole world matters, or even exists. The budget was not so much austere as diabolically symbolic.

Geoff Conaghan

Oh Christ!

(1)

I feel that I must reply to Anne McLean's article 'Women and Christianity' (Woroni, 25 August 1978)

I had high hopes for the various women's movements. It seemed to me that they might contribute something of real value to the discussion of all social issues: humanity. The early women's movements characterised the preoccupation of men as those of war, violence and power, and justly ridiculed them. Now, under an ideology that too often seeks to make all equal, if not uniform, the women's movements have accepted the fundamental assumptions of which male society rests, and have thereby sold out on womanhood.

I contend that the fundamental fault of patriarchal society is not patriarchy, that it is not even the notion of superiority, but that it is the use of power to assert dominance. Note that the use of power does not reveal superiority, only moral inferiority. Superiority deserves respect, dominance demands subservience. No feminist should wish to do away with a notion of superiority, for the feminist claims that she knows of a social structure which is superior to patriarchy: morally superior. It is that kind of inequality which arises through the use of power over social relationships, and over thought, that is most inhuman.

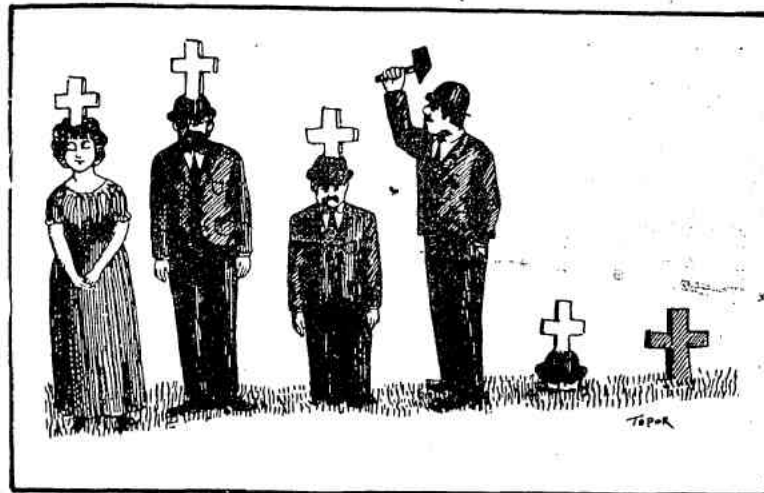
It is for this reason that I say that many feminists have sold out

on womanhood. For feminists seem to have repudiated just those characteristics of the patriarchal view of women — gentleness, kindness and humility — which speak most powerfully and radically against the assumptions of our present society: arrogance, money and power.

A power-struggle does not reveal who is right. It reveals who is the most powerful. And the powerful are seldom right. I would wish the feminists repudiate the politics of power and of propaganda; and cease to accept the assumptions of patriarchy even while fighting against it. This ought to be unconditional: any woman inclined to accept the aggressive because it is expedient, and the way of power because it is loud, will be selling feminism out into a loud and expedient failure. For she will not be fighting against the fact of dominance, but against a merely temporary elite. When she herself holds power she will be a living display of that moral inferiority against which she aspired to fight. An ideology must be accompanied by a praxis which is its living manifestation not its denial.

Rather than propaganda, I would see analysis and truth. Rather than harangue, I would see a sober re-education directed not against persons, not against men, but against power and violence of any kind, for any cause. If women would prove a better way than patriarchy they must prove themselves not only morally wronged, but morally superior. They must reject (we must all reject) the wider frame of reference of the existing structure, and adopt a praxis of non-resistance, of personal reform, and only finally, of truthful and even humble activism.

Andrew Stuart.



(2)

Anne McLean's extraordinary article 'Women and Christianity' (Woroni, 25 August 1978) calls for a reply. The article clearly confuses Christianity and God's church with the church as an institution, associating abuses of the institution with the Christian faith. One gets the impression that the writer has no idea of what real Christianity is all about.

Christian theology does not assert that women are inferior to and subordinate to men. Such an assertion is contradictory to all that is in the Bible. The two stories about the creation of women, Genesis 1:26-28 and Genesis 2:18-24 are different but not antagonistic. The idea being conveyed is that either sex is incomplete. Men and women need each other and it is God's intention that they should live together.

It is certainly true that the story of the garden of Eden has been used to justify man's dominance over woman, and that women have been given an inferior place in practically every human society throughout history. But surely this is an example of God's will being defied and of the monstrous abuses of the church as an institution. It in no way reflects Christian belief.

Jesus' attitude to women, and His estimate of the place they should hold in society, can best be gauged

by His acts. For just as He defied conventional attitude to Sabbath observation by public acts, so by public acts He defied conventional attitudes to women. His ideas were revolutionary for the First century A.D. The example of Christ gives no basis for Christianity to be used to oppress women. Women are free to make the best use of their gifts to the glory of God. Not for men, nor for themselves but for God.

Ms McLean's suggestion that the concept of the Christian marriage is all one sided and designed for male dominance really requires a lengthy rebuttal. But as this letter is becoming rather long let 1 Corinthians 7. 3-4 suffice for the time being.

'A man should fulfil his duty as a husband, and a woman fulfil her duty as a wife, and each should satisfy the others needs. A wife is not the master of her own body, but her husband is; in the same way a husband is not the master of his own body, but his wife is.'

Anne McLean's article has nothing to do with Christianity. It is an attack upon the various institutions that have used, or more accurately abused, Christian teaching as a basis for their own prejudices and desires.

Peter McColl.

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more lies

In the last issue of your smelly, scrofulous and scurrilous rag there appeared an absurdly malicious article titled "Putting Some Lies to Rest". The author declined to put its name to the article but I am led to believe that it occasionally uses the nom-de-plume of 'Virgin Mary'.

In the article there is a reference to "Lake and his ilk". Before this I didn't know that I had an ilk, I don't know what my ilk is, I've never seen it.

The article itself was boring, inane, and totally irrelevant. The author claimed to be refuting my 'half-truths' (I never do things by halves), but only succeeded in displaying its very limited intellectual abilities. Profuse use of the words 'Liberal' and 'Lake says...' have never to my knowledge refuted any half-truths.

Lastly, as one of the people intimately involved in the production of 'Blue Woroni' I wish to dissociate myself from the so-called "real Woroni"!

Robert Lake.

Campus Amateur Dramatic Society DRAMA WORKSHOPS

Following the resounding success of "The Real Inspector Hound" CADS continues stirring up the theatrical life of the University with a series of Drama workshops during Third Term to teach basic theatrical skills, learn to relax, project your voice, move on stage, and improvise. No experience is necessary — we're all beginners — this is a good way to get into acting.

The workshops will be conducted by John Paisley and Jo Flemming. CADS is subsidising the venture but will be charging 50¢ per session. Numbers are unfortunately limited to about 15. You can reserve a place by contacting either Peter Bardsley on 49 1720 or 3620 or Ruth Lopert at Toad Hall F 308 — otherwise just turn up on

Tuesday, Sept. 12 and the following five Tuesdays in the Social Action Room (behind Childers St. Hall) at 7.30 pm.

Wear comfortable old clothes and soft shoes.

The CADS Drama Workshop is now full and no new members are being accepted. If you missed out, we expect to be running a range of workshops and productions next term.



THE UNDERSIDE OF SEXISM

part two

by Elizabeth Reid

As a follow up to the Feminism and Uranium Conference which quite a number of Canberra women attended a women's anti-nuclear / environment group is being formed. The first meeting will be on Tuesday 19 September at 7.30 at the Environment Centre, Kingsley St (opp. Toad Hall). Childcare will be available and transport can be arranged.

If you can't make it for any reason let me know, so I can send out minutes of the meeting and perhaps arrange a more convenient date for the next meeting. Ring Sue on 48 0885, or our postal address is
Movement Against Uranium Mining,
P.O. Box 1875
Canberra City. 2601.



REGIONAL SEXISM IN EDUCATION SEMINAR.

Students and members of the public are invited to attend a Sexism in Education Seminar organised by the N.S.W. Region of the A.U.S. Women's Department. Some of the suggested topics are:

1. Women in student unions
2. Sex-role theory
3. Internalisation of oppression
4. Women's studies courses
5. Government reports on sexism
6. Sexuality

If you would like to lead a workshop or start discussion or have more suggestions re topics please ring Marilyn McCormack on 660 5051. There will also be films and discussion on Sunday night. Tea, coffee, and biscuits will be provided.

Date: Sunday September 24th
Time: 9.30am to 5pm
Place: Tin Sheds, Sydney Uni,
City Road, Chippendale.

Myths are an imposition of values; truth is not relevant. What is ethically disturbing in myths is that they are, consciously or unconsciously, motivated; the aim is to make the false appear as the natural. And to propagate it.

However, whether God, tradition or ubiquity is used to argue for the "naturalness" of women's subordination and ill-treatment, the arguments are spurious.

Is there then any feature invariably associated with or found in women which might explain the continuing recurrence of these patterns? The pattern is invariable: women have certain characteristics, men others; women certain places and functions, men others. However there is a difference between similarities which occur necessarily and those which invariably occur. But if one wants to argue that the pattern of women's lives could be different, one must answer the question as to why women invariably are the rearers of children, the comforters, the homemakers, angels or whores.

Each society has allotted a cluster of appropriate characteristics to its women: acquiescence, fragility, altruism, quiescence, provocation. Yet such characteristics cannot be the basis of the unjustly unequal retribution that is visited on women. Even if women were uniformly gentle, weak and attractive, why should they alone bear the brunt of sexual transgressions, of infertility or of economic hardships?

Each society has allotted women and men separate places within it. Furthermore, in developing societies marriage is universal. For beggars and prostitutes as much as for the healthy, educated or wealthy there is no alternative, no other life pattern. Those infinitely few who might be thought to have found a way to live outside of marriage — recluses, witches or, in the Magreb, saints — are often post-menopausal women.

Invariably the primary focus of women's responsibilities is the family: survival, reproduction and sexual fulfilment. Survival centres around the provision of food, fuel, clothing, water and nurture (although in developed countries women no longer have to gather fuel or draw water). It is the women, not governments, who provide these services essential to the livelihood of the household and the communities.

Altruistically, women provide these services to themselves last and least. And the provision of them is a time consuming and arduous task. Women suffer from overwork and malnutrition to a much greater extent than men. Anaemia is a life long condition, caused by nutritional deficiencies or by loss of blood and aggravated by IUD's. Those whose needs are most basic, within the poor or within a household, are women.

But neither this pattern of separate lives and of responsibility for the provision of these basic services nor the altruism which places least importance on a woman's needs or desires can be argued to be causally linked to a woman's sex. Nor to a man's. A woman's or a man's genitals or chromosomes do not, as such, predetermine these patterns. The patterns are further manifestations of some other cause.

Nor does economic independence in

such societies nor economic value, e.g. bride price, necessarily lead to a different or better pattern, to social independence or to a greater share in household or community decision making. Sites in prehistoric Papua New Guinea, e.g. Mailu in East Papua, provide evidence that the only articles of exchange value produced by the village were the pots made by the women. These pots provided the economic support for the community and were traded for pigs which the women then nurtured and tended. The sole function of these pigs were as indicators of male prestige. The women's only "reward" was their associative status. Similar situations prevail in modern Papua New Guinea where it has also been noted that, since the distribution of the cooked pig is an essential part of male prestige rituals, widowed and deserted women and their children do not have any access to the meat, which is often their only source of protein.

Another instance of behaviour or of community strictures that has continually occurred over time and across cultures is pollution rites. Menstruating women are forbidden to touch food or men, to allow men to have intercourse with them, to enter men's houses or to approach men's places of magic. Menstruating women who approach the crops are believed to destroy the crops and are still stoned to death in parts of the world today.

Here we do have a pattern of behaviour which is sex linked: only women menstruate and menstruation is part of the cycle of birth. Post menopausal women in most societies are treated like men or at least not like women. Bride prices are no longer paid, mobility is expanded, in secluded societies marketing and trading negotiations and arrangements can be publicly undertaken. From denying all knowledge of selling prices of their own handicrafts, post menopausal women in carpet producing households "suddenly" know the selling price of every carpet made generations back and become astute and tough traders.

The patterns of treatment and the attitudes change, then, with menopause which indicates that there could be a link between the birth cycle or fertility and the above patterns. Furthermore, this difference between women and men — menstruation — is often denied by imitation. Many primitive societies contain male blood rituals which seem to be either attempts to deny or minimise this difference or exorcist rituals of some feared unknown.

The only essential difference, then, between women and men is that women and only women give birth. Birth is the analogue of creation. Its link to reality cannot be repudiated. But this is a hidden truth. One would expect this world of birth and creation to be central, a dazzling and resplendent affirmation of the interplay between the physical and the metaphysical. But it is not. The reality of birth and continuing creation in which women participate has become a distorted reality. It is distorted, I would argue, by fear, and displaced from its central position by a make believe world of patriarchal values.

In the act of birth, all others are spectators. The centre of the stage is occupied by the woman alone together with the forces natural to an act of creation. With them and against them she struggles to give birth.

Each woman occupies this stage. Indeed those women who cannot are usually discarded. Often only women can be the spectators.

No man can be such an occupant. Nor does he, as a man, have any equivalent bonding with such forces. Not even the struggle with death is unique to him, for that struggle is for all, regardless of sex.

Pregnancy and birth undeniably take place in reality but it is seen as a female, displaced reality. Underlying this displacement and the pattern of treatment of women there seems to be a deep fear of women, at times of their sexuality, at other times of their values.

Most societies show hostility towards pregnant women, some by taboos on washing during pregnancy, some by taboos on sexual intercourse, others by taboos on eating either anything all or certain, often high nutrition, foods. Practices to induce birth include smoking out the child and jumping on the women's abdomen. Developed countries have institutionalised this hostility, both in the delivery of obstetrical services and in the training, practices and attitudes of the personnel.

The fear of being lost in a woman's physical embrace and erotic power reveals itself in the Arabic word *fitna* which means both chaos and a sexually irresistible woman. It also reveals itself in the widespread belief that sterilised women become promiscuous. Many women sterilised in crude surroundings find themselves not sterile but pregnant. These women then become social outcasts or, as



in India recently, are murdered by their husbands who assume them to have been promiscuous and unfaithful.

Women's sexuality is seen as a pulsating trap, diverting men from their realms of politics, power and economics, trapping them back in the women's world. But it is more than women's sexuality or sexual freedom that is feared.

There seems to be a pervasive belief, in modern as much as pre-literate societies, that a boy cannot turn into a man without some form of intervention and that, if left in his mother's company, he might turn into a woman. So a man's world is constructed for him to ceremoniously enter, by initiation rites, secret societies, hunting trips, football, fishing or philandering.

These initiation rites perform the double function of getting the boys away from the women and creating an alternative world for them. The women's world and its values are thereby repudiated and the boy rescued.

The thesis that women, their values and their sexuality are feared by men who seek solace by forming their own order is supported by the occurrence of this ritualised separation of boys from their mother and their initiation into this male order as well as by the phenomenon of post-menopausal women ceasing to be treated in the same way as fertile women.

Masculinity, power and objectivity are the values upon which the man constructs this alternative world as their own proving ground. This makes believe world becomes their place, separate from the women. A place where they can feel at home, so to speak. Where they are feared. Where they are central and women peripheral.

Since authority, prestige and cultural value in this world become the prerogative of the male, the exercise of power by women is perceived as illegitimate.

Women's lives are changing and being changed continuously as countries modernise and the impact of development accelerates but these changes should be chosen or desired by the women themselves not just thrust upon them. At present, such control is a rare occurrence.

Legislation on marriage, dowries, divorce and such like can come from above but the quality and extent of activity at the grass roots will be determined by the level of consciousness of the deprived and dispossessed women and their preparedness to participate in actions to change the basic causes of their oppression. But women will need more self confidence and self esteem before they move to such new strategies of survival. For inevitably this will involve daring to confront the agents of their oppression.

That is, organising women and empowering them through consciousness-raising is likely to bring them into conflict with other groups within their communities. It will threaten entrenched attitudes, especially with respect to the role of women in the family and the "unity" and "complementarity" of men and women.

It is important that efforts at and the content of consciousness-raising must be aware of these effects, recognise the need for support for all affected and avoid increasing the vulnerability of women.

Thus, to give true freedom of choice, they must have the choice between alternatives which they see to be within their control and which they are able to undertake. It involves them calling into question the existing value systems and the institutions of social control, that is the institutions where decisions are taken.

But there is a further gap between this awareness awakening or consciousness-raising, which could be a purely personal development, and action. Consciousness-raising should not just include the creating of a new awareness; it must essentially involve bringing about the required changes. To achieve this, women must be mobilised. They must develop support and information networks, come together into groups and organisations and, in this way, collectively work towards their liberation.

The different situations in which women find themselves, their differing oppressions, will mean that the tactics they adopt may vary. The successful acquisition of some material relief, such as piped clean water, can release a sense of self confidence, a readiness to move on amongst hitherto passive women. In another situation, the sharing of experiences in the waiting room of a health clinic may be the initial catalyst. Furthermore there is the difficulty of determining the most effective time and place for these actions to be undertaken. However, in the absence of self-reliant groups and organisations, the required changes rarely occur, the awareness is often dissipated and the decisions remain being taken neither by nor for women.

In this process of consciousness-raising and mobilisation, the assistance of women from different backgrounds, different levels of education or different strata of society as partners in this process may be needed. Very often, it is and has been these women who have created the opportunity for other women to come together around an issue or need or who have begun the dialogues from which new insights into the entirety of women's situation have been gained. Such insights enable outside assistance to be more relevant and less patronising.

However, all those involved with consciousness-raising should be fully aware of and prepared for the political implications of this exercise and should have suggestions and plans for alternative structures and arrangements in case the present oppressive structures break down as a result of consciousness-raising. For example, if the women of an area identify the money lender as their oppressor and organise themselves to free themselves from him, there should be credit needs. The more oppressive and hierarchical and socio-economic and politically sensitive will such consciousness-raising attempts be.

Thus there exists, side by side, two world systems — a mother-centred system and a male-centred one, a domestic and a public world. But the centre stage is no longer held by women. Power has displaced procreation with the aggressiveness of the *parvenue*. The effect and the point of women's oppression is to ensure that this supremacy will not be threatened.



MARY W

Mary Whitehouse is often either introduced as 'Whitehouse the Lighthouse' or 'Whitehouse the Wowser,' but both are wrong because they get away from the real nature of her and her supporters. Whitehouse is a mass-action politician with an astounding number of victories to her credit in her 'clean up' Britain campaigns.

Her autobiography, 'Who Does She Think She Is?' explains her views and how she became involved, as a teacher, in sex education. She wants strict moral codes taught in this subject, which still controls much of her attention.

In 1962, when she was teaching in a secondary school in England, she became concerned at the so-called 'promiscuity' being depicted on TV. By 1964, she had formed the 'National Viewers and Listeners Association' (NVLA) which today has 30 000 members.

In 1964 she launched a mass campaign to 'Clean up TV' during which her supporters gathered half a million signatures to a petition.

She has had many successful legal actions since 1965, including suing the B.B.C., in 1967, for implying that her organisation was Fascist. She is quick to use the law to her advantage. In 1971 she circulated the legal opinion that Headmasters could be sued if children suffered emotional damage as a result of sex education. Of course, any departure from the rigid moral beliefs of Whitehouse would be construed as emotional damage.

Early in 1973, she played a major role in another Britain-wide campaign calling on the Prime Minister to introduce tighter obscenity laws, higher standards of broadcasting and for legal controls over sex education on behalf of parents. This time they gathered one and a half million signatures asking for in effect, compulsory ignorance for children on sexuality matters.

She was asked, 'Aren't you trying to impose your own moral values on society, which had already shown rejection of them?' She replied, 'I want to make it plain that we are not seeking to impose our approach on anyone. What we say in relation to broadcasting, is that we have not only a right but a duty to make the broadcasting authorities aware of our reaction to what they are putting out. We don't ask for things to be banned or cut, we simply ask the [television] authorities to preview films and make sure ... that the film is a proper film to be shown.'

This is typically how Whitehouse presents herself in public and, when challenged, defends herself with cries of 'freedom of speech.' She does and should have the right to speak, but what right do those so-called 'authorities' have to determine other people's morals by withholding those ideas they disagree with? Whitehouse sets about organising massive campaigns to get the 'authorities' to accept her own standards of 'proper' and then says it was the 'authorities' who decided.

She broke from this tactic in 1976 in her dealings with 'Gay News' (London) which is the largest and broadest based gay newspaper in Britain. After they published a poem implying Jesus Christ was homosexual, she evoked a little-known 1889 blasphemous libel law against 'Gay News' and its editor and filed the charges herself.

Malcolm Muggeridge and Whitehouse formed an evangelistic movement in 1972, called the 'Nationwide Festival of Light,' to alert the nation to the danger to society in departing from Christian standards and to influence the nation at every level to support or re-establish such standards.

Whitehouse travelled extensively representing both the NFoL and her own NVLA. In 1973 she visited Australia to convene the 'Australian Festival of Light,' appearing on every single television and radio station in Australia and receiving extensive press coverage.

Although she is no longer active on NFoL committees, she maintains informal relations with its members. She is currently the unsalaried, full-time Hon. General Secretary of NVLA.

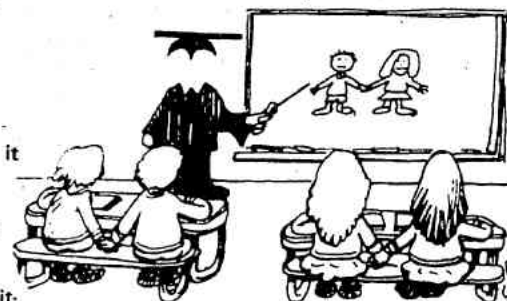
In her recent book, 'Whatever Happened to Sex?' which is due to be published during her Australian tour, she spends a whole chapter condemning male homosexuality. 'Absolutely no pressure groups have worked harder ... and more imaginatively at normalising abnormality than the various pressure groups within the 'Gay Liberation' movement. Their literature proliferates,' she says, but she doesn't even mention lesbians!

The FoL's own literature proliferates. One of the things it often says is gay publications should be closed, which seems to go against the FoL's own espousals of freedom of speech. The facts are that attempts by gays to win their own liberation are met with constant harassment and when they become viable, as with Gay News, they are attacked.

In Whitehouse's view, the woman must accept full responsibility for male sexuality. "What will be the long-term effect on male sex if it is denied its natural fulfillment?" she asks. "Will a mounting hostility to woman result in a rejection of her and an upsurge of homosexuality, an increased addiction to pornography, through which his hatred can find expression?" Instead of working towards a society in which all people can participate with equal rights, Whitehouse, in an attempt to preserve the illusion of the nuclear family, blames it all on woman.

Whitehouse often defends herself with the banner of "free speech," but what she does when using her free speech is to argue for withdrawing the already limited rights of women to control their own bodies, of children to basic complete information about sex and of gays to liberation from everyday oppression.

Ian Malloy



Column Space From The Pseud Pols



Have you ever wondered how to make your audience think exactly what you want them to think you said, without really trying? I've collected some of the best examples in recent writing of this key pseudo-political skill: when you've mastered the style you too can be assured of a conspicuous and successful time.

Probably the best analysis of this style of communication (translation: the only one I've read, anyway) was made by George Orwell. Pseudo-political language, he says, consists of "phrases tacked together like the sections of a prefabricated henhouse"; and the phrases are euphemistic and vague. Though unsympathetic to our goals, he seems absolutely right. Often you will find rhetoric readymade for your purposes, but the best pseudopoliticians construct their own. See what you can pick up from these:

it is my deeply-held conviction - I think the most salient feature - what I want to talk about now
 in the final analysis - I can't think of anything else to say
 in the final context - ditto
 it is envisaged that - probably all thinking people - people who think our way

the voice of sanity - ditto
 all progressive groups ditto
 moral agents, harbingers of truty truth - ditto
 a brilliant exercise in prevarication - a convincing lie
 short sighted decisions on dubious grounds - I told you so
 it is deeply repugnant to me - I don't like it.

de-stabilize potential areas of opposition - get rid of them.
 failed to comply with lawful directions - didn't do as I asked
 abuse of majority strength - they had the numbers to win
 breach of the laws of natural justice - it's not in the rules but it should be
 a very real situation - this actually happens

seeds of totalitarianism - an opposing suggestion
 ugly groan of revolutionary - pointing out
 ugly groan of revolutionary desire - pointing out that things can be improved
 showing their true colours - this is proof of what we've always known
 paranoid paroxysm of repression - cutting funds

resorting to rumour-mongering and conjuring tricks to inflame passions - opponents when they sound convincing.

opportunist agitational platitudes - what the opposition says
 I had the extrme displeasure - I didn't like

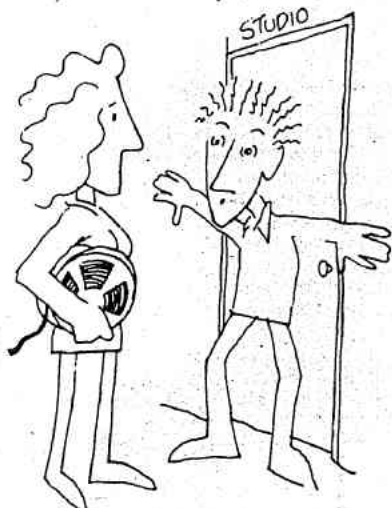
We are fighting - we've made serveral telephone calls and written to the vice chancellor

There's just one warning to be made about the use of such language: remember to make it appropriate to the occasion. Save talk of ugly groans and paranoid paroxysms for the really heated occasions, or you'll lose your audiences. And in the final context, enjoy your prefabricated henhouse.

2XX

On air

At the moment 2XX has two women's programmes a week. Sunday 2-4 is *Fantasy* - a women's culture programme, with various input ranging from poems and short stories to information on women and unions interspersed of course with women's music that you probably won't hear anywhere else. And on Wednesday 9-12 we have *Wednesday Interchange*. This is more of an informative, educational programme which at the moment is featuring a regular segment on Women and Labour between 10 and 11. The *Women and Labour* sigment is a series presenting various papers given at the Women and Labour conference held in Sydney in May 1978. It deals with an enormous range of topics from sexuality, women writers, to women and the unions.



Another semgnet on *Wednesday Interchange* is *Wimminews*. Short announcements concerned with what's happening in the local area, women's conferences, etc., regularly between 9 and 9.30. There used to be a regular feature which now seems to have lapsed somewhat. 'This your changing life' was about feminism and how it has changed the life of an individual woman. It is really disappointing to see it fall away though there are understandable reasons for this, among them the announcer's reluctance to chase and hound women to go on it, the shyness of women about 'exposing themselves' through the media, and the misconception that they are going to appear as spokeswoman for the Movement. The latter is certainly not the case. Rather it is one woman with something to say about *her own individual experience*. So here is plea for support. If you feel that you'd like to have a rave about your experience as a woman, don't be timid about doing it. It's fun. Besides it's an experience in itself.

Support, contributions and participation would also be welcome on *Fantasy*. The programme is run in a very flexible, collective way. So if you'd like to involve yourself, or make comments or suggestions as a listener, contact anyone you know at 2XX, or, write to Women's Collective C/o 2XX Studios, P.O. Box 4, Canberra, ACT, 2600.



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Your 1978 subscription to 2XX will bring the usual benefits of a monthly programme magazine, special rates on 2XX radio course enrolments, and new benefits such as good discounts being negotiated at present. Plus the most important benefit - a year's support for independent non-commercial public radio.

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- Student, Pensioner, Unemployed \$10
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Cheques should be made payable to COMMUNITY RADIO 2XX and mailed with this form to COMMUNITY RADIO 2XX, P.O. BOX 4, CANBERRA, ACT, 2600.





M.A.G.



consumer report

Many voluminous consumers of the herb have no doubt noticed the significant change in the availability of cannabis in recent weeks. Buddha sticks appear to be easily available, and, although they are fairly highly priced, they are particularly potent. The high price is understandable.

You must surely all remember the horrific busts of several tonnes of buddha on the NSW North coast recently and the bust in Melbourne of a similar amount. These busts are not unrelated. It is not inconceivable to imagine that the police 'recycled' the north coast buddha to bust it yet again in Melbourne, thereby catching more 'international drug runners', making more money and further legitimating their own positions as the protectors of the public.

It appears, that after having resold the buddha and busting it again, the police are still not satisfied and are releasing the buddha at particularly high prices to the black market.

The profits to the large scale movers of cannabis must be incredible. Personal investigations in Thailand reveal that buddha sticks sell at around 25c - 50c each - for a few, while large amounts (tonnes) must sell at significantly less. The going price in Australia is around \$15 an increase of 6000% on the Thai price. Not a bad

business to get into.

Well we can only hope things will improve with planting season here again, Australian growers may be more inclined to sow a crop again, particularly with the high prices which can now be gained from the cannabis trade. By Christmas we should know whether Australian grown cannabis will be in abundance again, as the first crops should then be ready for harvest.

dope politics

The A.C.T. Legislative Assembly is this year to have an election and M.A.G. has been considering the logistics of running a candidate on the cannabis ticket. Preliminary investigations, based on Federal election polling results, indicate that the best chance for a cannabis candidate are in the north seat. (Fraser) There are nine positions for each seat and considering the vote Mr Zatschler got in the Federal election it is not inconceivable that we can get a candidate elected. Further discussions about the election will take place at M.A.G. meetings which all interested people are welcome to attend.

The first repercussions of the recent Cannabis Conference are being felt in Canberra, with the allegation by Sen. Don Chipp that Federal politicians have willfully repressed a report on cannabis

compiled by the Health Commission. This report summarizes 80 years of cannabis research and was particularly favourable towards cannabis. The politicians no doubt felt it their duty to withhold the truth from the public, in order to preserve the existing state of affairs for the benefit of the police, customs and other cannabis importers.

Some may have seen the election commercials produced for the NSW Liberal Party. These commercials which depict the heroin addict as a ruthless and insane criminal bent on destroying our society, set knowledge about drugs back 30 years. They claim that the majority of crime in NSW is drug related. Absolute bullshit! The majority of crime in NSW are minor offences such as shoplifting, pissing in the street, theft, trespassing etc. i.e. all the little crimes we never hear about. The ads are not only untrue, but attempt to bring out the irrational emotional response to the drug issue. And the answer to the problem - you guessed it more police, law and order, more on the spot checks, midnight raids on suburban homes i.e. More of the same shit that hasn't worked in the past, and never will. All this does is to take away yet more of our civil liberties

Many of you may know that the South Australian Royal Commission into the Non-Medical use of Drugs has produced a discussion paper entitled 'Cannabis'. This paper outlines five policy options which the commission may recommend to government.

The object of the paper is to stimulate public discussion - and so the Marijuana Action Group has produced a petition in support of option four - the control model. Over 500 signatures have already been collected, and I urge all people in favour of legalization to sign.

recreation

At last the M.A.G. raffle can be drawn. I know many people must be pissed off that it has taken so long that many have lost their tickets etc. and on behalf of M.A.G. all I can say is sorry - but we don't control the black market and dope isn't legal yet. So if you've lost your ticket, buy another one, it's still worth it. There are two prizes of a buddha stick each and tickets can be bought before the draw. The winning tickets will be drawn in the Union Bridge on Thursday the 21st of September at 1pm. Be there to win. All proceeds will go towards the legalization campaign.

Remember - Next M.A.G. meeting is on **Tuesday the 19th September at 8pm in the Music Listening Room - Union**. Many important matters will be discussed e.g. elections. Be there!

Erich Janssen

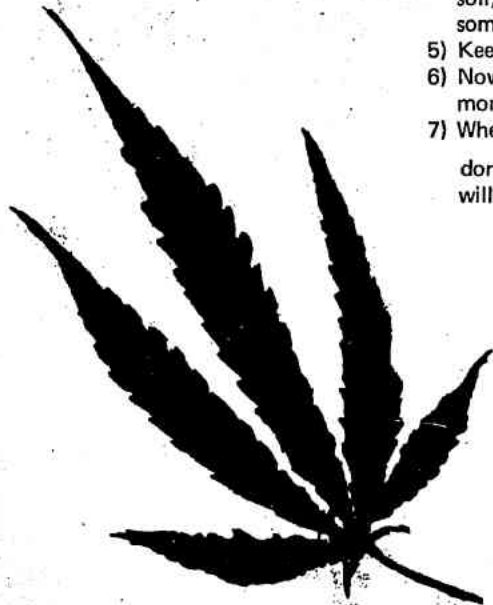
NOW IS THE TIME TO PLANT!

Now is the time to plant your marijuana seeds. It is advisable to grow your own for a number of reasons:

- 1) It is cheaper . . . close to free!
- 2) You know the grass hasn't been tampered with.
- 3) It could be a safeguard against shortages.
- 4) It cuts out all the middle men
- 5) There is a lot of satisfaction in watching the plant grow to readiness.
- 6) You don't have to go looking for the stuff.

HOW TO GROW YOUR OWN

- 1) Select the nice brown seeds out of your collection.
- 2) Soak them in a little water for 24 hours.
- 3) Get yourself some pots. If you're going to grow them outside, you'll only need some small pots to start the plants off. . . . margarine containers, yoghurt containers or beer cans will do. If you're going to grow them inside you'll need some decent sized pots . . . anything from 1 to 2 gallons.
- 4) If you haven't got any good fertile soil, get yourself some plant food, something like fish emulsion.
- 5) Keep the soil only *damp*, not *WET*.
- 6) Now, sit back and watch for a few months.
- 7) When the plant is near readiness, don't water it very much . . . this will help to build up the resin.



UNIVERSITY CO-OPERATIVE BOOKSHOP LIMITED

ELECTION OF DIRECTORS

Nominations are invited for the Election of Directors. Such nominations shall be signed by two or more members and shall be accompanied by a memorandum signed by the Candidate (who must be a member) signifying his desire to be a candidate.

Forms are available from the undersigned and should be lodged at the Registered Office, 76-84 Bay Street, Broadway 2007 by 4.00 pm on Friday, 6th October, 1978.

Candidates shall be 21 years or over.

C. Williams
Secretary.

MENTAL HEALTH UNDER THREAT!

A.C.T. COUNSELLERS AND THERAPISTS THREATENED BY PROPOSED MENTAL HEALTH ORDINANCE.

At the end of this month, according to the Health Commission, the draft for a new Mental Health Ordinance for the A.C.T. will be placed before the Legislation Assembly and then subjected to public discussion. There has been a great deal of controversy over this Ordinance following on from various workshops and seminars held back in 1975, at which various recommendations and criticisms were made by interested community groups.

None of these suggestions were taken into consideration. Now, three years later, the draft for this Ordinance is due to emerge from the Attorney-General's drafting office in September, and once again the public will be invited to comment — briefly. And once again it is likely that, unless a very large number of people protest vehemently enough, the public's opinions will be politely received . . . and shelved permanently.

Mentally disordered people of the ACT used to be subject to very outdated laws which dictated care, control and treatment. These laws went back as far as the NSW Lunacy Act of 1898, and did not meet modern criteria for civil liberties and treatment methods. As a consequence, the Minister for Health approved the drafting of new mental health legislation for the ACT.

It is interesting at this point to note that the concepts in the May 1977 working papers for this ACT Mental Health Ordinance are all directed towards the psychiatric system and therefore people who would be passing through it. It is not surprising, however, when one realises that a psychiatrist wrote these papers — Dr. W.E. Mickleburgh, Director of ACT Mental Health Services — and a senior research psychologist carried out the drafting.

The proposed Ordinance covers such areas as Voluntary and Compulsory Treatment, Treatment of Patients Involved in Criminal Proceedings, Mental Health Functions and Objectives, Psychiatric Surgery, Convulsive Therapy etc.

While the majority of this proposed Mental Health Ordinance appears to handle many areas that a psychiatric patient would encounter, there were and still are various sections that threaten totally independent members of the public who have nothing to do with the Health Commission.

A section entitled Control of Treatment for Children sought to empower the Health Commission to take a minor away from his/her parents without consent and carry out compulsory treatment (drugs, convulsive therapy etc.) if that child was considered mentally disordered.

The ACT Mental Health Ordinance Reform Group agitated sufficiently to have this section deleted.

Dr Mickleburgh brought out another paper for hopeful inclusion in the Ordinance. It was entitled Fertility Control and Mentally Disordered Persons.

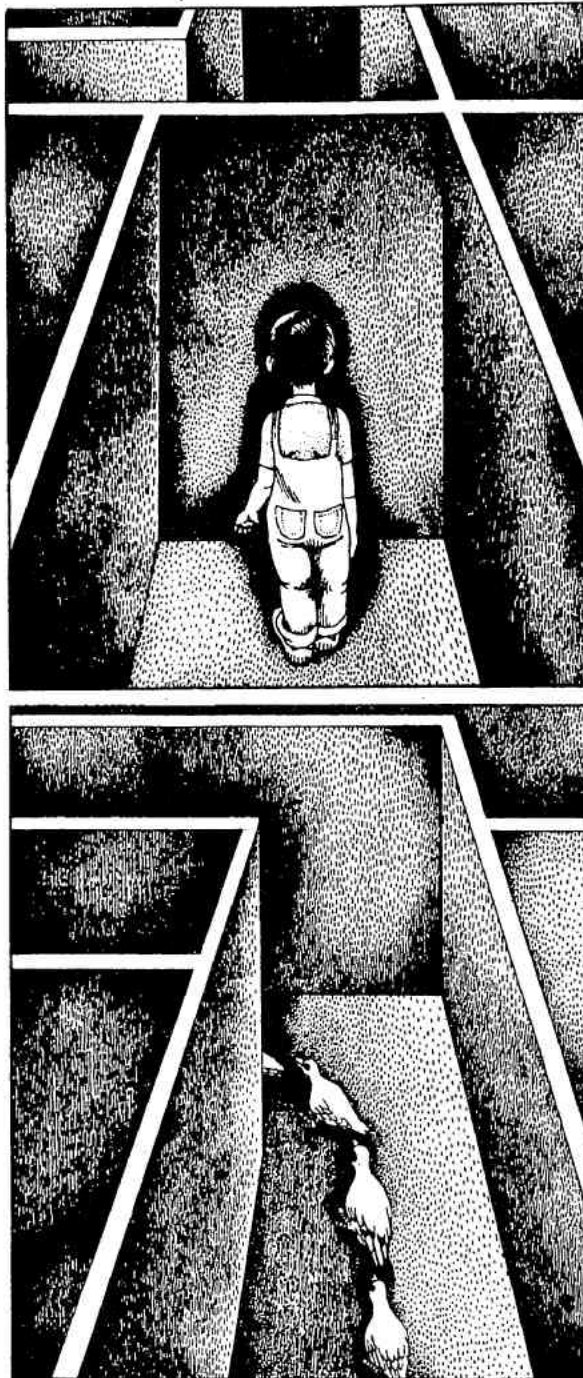
This classic piece of suppression sought to sterilize various mentally disordered persons on the grounds that — a) they might pass on their "condition" to their children; b) they might be vulnerable to sexual exploitation; and c) they could be incapable of performing a parental role.

Of course these persons were quite free to consent to be sterilized or castrated, whichever the case. The obvious questions that arose were if these people were so kooky that they had to be sterilized, how would they know what they were giving their consent to? And — how does sterilization prevent a person from being sexually exploited? (Unless Dr Mickleburgh meant castration only — in which case, was he prejudiced?)

The Mental Health Ordinance Reform Group had this section deleted as well.

The proposed Ordinance is now as suitable for controlling psychiatric care and treatment as it will ever be — except for a section entitled Control of Standards Treatment. Under this section, any person delivering any form of community counselling and any therapist dealing with mental disorder could be investigated by the Health Commission on the basis of a complaint made by anybody. The end result could be a court case, prosecution, loss of job and unwanted publicity.

This section also makes provision for complaints about the Health Commission. However, in spite of the fact that the noble sentiment is offered up that this section will "define grounds for taking action against any person, whatever that person's status . . .", a division is drawn between the Health Commission and everybody else. Complaints about the Health Commission are proposed to be directed



to the Ombudsman, who can only lay the results of his investigations back into the department responsible, or into higher governmental areas. And the Ombudsman can only investigate maladministration.

This section could be employed against non-professionals, pastoral counselling by any religion, or social and community welfare workers.

The Capital Territory Health Commission recognises the existence of mental disorder in this state, and is in the process of organising volunteer programs, community centres and specialist teams. It has also set up a Community Health Grants Program for 1978, in which certain groups have been granted some thousands of dollars to aid their services.

How is it, then, that the following three hypothetical cases could be examples of recourse for complaints by the public once the proposed Mental Health Ordinance comes into operation later this year?

Case No.1: A minister of the church travels amongst his parish seeing people, and discussing whatever problems they wish to bring to him. One day he sees Mr Jones, who has had a recurring alcohol habit for some time. The minister advises Mr Jones as to certain ways that he can kick the habit, and thereby change his life for the better.

Mr Jones goes off on a drinking spree, afraid and resentful of the advice the minister has given him. He then contacts the Health Commission in great anger once he has sobered up again and complains that the minister has interfered with his life, wrecked his marriage etc.

The Commissioner for Health takes this complaint to the Crown Prosecutor at the Law Courts, and the minister could be summoned to court to prove that what he did was demonstrably effective, and that his method was not harmful. The case is faithfully reported

in the newspaper, and the minister is forced to neglect his job, family and parish while he defends himself.

Case No. 2: Margaret, a child of 10, is having great difficulties at school. She is a slow learner, and tends to interrupt her classmates by creating tearful scenes and tantrums with her teacher. In desperation, Margaret's parents visit the school's guidance counsellor, who tells them regretfully that she would like to help but is powerless to do anything in case the counselling backfires, and the counsellor prosecuted under the Ordinance. She advised the parents to take Margaret elsewhere, preferably to a psychiatrist.

Case No. 3: A patient under a psychiatrist who works for the Health Commission has been given shock treatment in the past to alleviate her deep depression, but has relapsed. Drug therapy is employed, which cures the depression but leaves her excessively euphoric and incapable of handling any responsible work. Her husband wishes to make a complaint, and is told that he must lodge his complaint with the ACT Ombudsman. He does this, and waits . . . and waits . . .

Meanwhile the Ombudsman handles the complaint by having the psychiatrist's administrative techniques investigated. He then lays the results of his findings before the Commissioner or the Minister for Health, for he can only report to the department in question or its Minister, the Prime Minister and Parliament. Whatever occurs from here on is up to the Minister or the Commissioner — unless the private individual wishes to initiate a court case in which circumstance he must pay for it out of his own pocket.

These hypothetical examples are not sensationalistic — they will become real circumstances if the section on Control of Standards of Treatment is not struck out.

Controls of Standards of Treatment sets out the following background (page 7 Part C of the Mental Health Ordinance working papers, May 1977) as justification for its introduction:

"Throughout Australia concern is being expressed about the vulnerability of disturbed people to the activities of persons who claim to have definite cures for various systems of mental disorder."

Feasible as this statement seems, Dr W.E. Mickleburgh (the Health Commission's director of mental health) stated last year at a meeting I had with him that he had never received any complaints about any form of mental health treatment anywhere in the ACT in the 3½ years he had been director. This tends to nullify the "throughout Australia" statement.

The background section concludes:

"The approach . . . seeks to prohibit certain forms of advertising or promotion of purported services and to define grounds for taking action against any person, whatever that person's status, who provides services which are not demonstrably effective and appear likely to be harmful."

Whatever that person's status . . .

The section then goes on to Prohibitions. In clause 2.2 the first large problem arises.

"The legislation shall establish that it is an offence to provide services purported to alleviate mental disorder or its systems where:

- i there are reasonable grounds to believe there is a substantial probability that the methods used are harmful; and
- ii the methods used are not demonstrably effective."

THE COTTAGE

16 Balmain Cres.

Spring is Here !!

The garden is beautiful. Barbecue every second Sunday 5 pm . Commencing 17th September. Bring your own meat.

An electric sewing machine is now available to patch your jeans or make your summer gear.

The terms "reasonable grounds" and "substantial probability" are not defined, and yet they are central to the concept of an offence. Left undefined, they are at best redundant and at worst open for almost any interpretation.

In workable terms, how could a priest or an hypnotherapist or an herbalist prove that their methods were not harmful, and were demonstrably effective? Could a psychiatrist prove that shock treatment is not harmful? Or that drug therapy is demonstrably effective? Even the Commissioner for Health, Mr E.R. Boardman, said in a letter to our secretary (dated 28 November, 1977):

"The question of a method being demonstrably effective could be a very difficult thing to prove and there may well be a case for this clause to be omitted from a Draft Ordinance."

Now to the final clauses headed Action on Complaints. This section states that "any person may make a complaint to the Commissioner about any individual or organisation . . . Then:

"There shall also be provision for any person to make a complaint to the ACT Ombudsman about the mental health services offered or given by the Health Commission."

Professor Richardson is the Australia Ombudsman, and he has supplied our group with the following information in a letter dated 8 November 1977. "Yes, I am aware that I would be required to investigate complaints about the ACT Health Commission . . . In particular, such complaints must be about matters of administration."

While malpractice does not fall into the category of administration, the Ombudsman would no doubt note its existence if malpractice was indeed revealed in the course of his investigation.

So we have the Commissioner for Health and the Ombudsman with some complaints in their hands. What does Dr Mickleburgh suggest they do with them?

"The Commissioner or Ombudsman as the case may be shall investigate all such complaints or have them investigated and may then lay the results . . . before the Crown

Prosecutor who will then initiate Court proceedings if he is satisfied there are good grounds for doing so."

Let us refer again to the Ombudsman's letter to me dated 8 November, 1977. ". . . my line of procedure . . . would depend very much on the facts of the case. However . . . the Ombudsman Act currently gives me no power to lay the results of any investigation before a Crown Prosecutor. I have only power to report to a department or authority, its minister, the Prime Minister and Parliament."

In other words, the Ombudsman has these complaints about the Health Commission, investigates them and reports his findings to the Health Commission. And alternatively the Commissioner for Health investigates complaints about every other therapist or counsellor or any individual at all in the ACT.

I am sure that if the Health Commission was closely queried about this "all roads lead to Rome" line of action (as indeed they have been asked), their defence would be that this section we are bitterly opposing is only a "working paper", and will be cleaned up at the Attorney-General's department when a draft is finalised.

Our group's response to this is as follows:

Although the Attorney-General's Department can correct ambiguities and legal traps in translating a discussion paper into legal terminology, they are not expert in health matters and can only translate those principles which are given them. A discussion paper, to be used as stable date for preparation of a draft Ordinance, should reflect the needs of the community and therapists as a whole, rather than a single school of mental therapy, namely the Health Commission. This section on Control of Standards of Treatment is unworkable, erroneous and bogged down in debate regarding Human Rights.

Hence when placed under investigation, the Health Commission is privileged by this section, and if this situation is allowed to perpetuate, can only be considered unethical and deliberately aimed at protecting the Health Commission from investigation.

To conclude this report, I will draw attention again to the meeting I had with Dr Mickleburgh last year. He stated earnestly that he was only too willing to allow new forms of treatment to develop in the hope that such disorders as schizophrenia and deep depression could be permanently cured. I am sure he speaks for the whole of the Health Commission. After all, these people work towards the improvement of mental health in the community — in theory at least.

Why then, does the section on Control of Standards of Treatment seek to curtail every non-Health Commission therapist and counsellor from the right to counsel and aid people of the ACT?

Why is the Health Commission sponsoring a Community Volunteer Counselling program and giving grants to many other groups in this field when, by the very nature of this section in the Ordinance, they are endangering their own proteges?

Why hasn't the Minister for Health, Ralph Hunt, even read the proposed Mental Health Ordinance (a fact he admitted at a meeting my secretary and I had with him a few weeks ago) while at the same time he is pushing to have this Ordinance adopted Australia-wide in the future.

To prevent the Health Commission from committing this vested-interest move, we need public action. Lobby your MP, Legislative Assembly member or the Minister for Health. Write letters to these people. Sing a petition. ANYTHING that will let the Health Commission know that they can't get away with a dictatorship over who can help others.

For further information, contact:

Jenni Gyffyn
President of the Mental Health Ordinance Reform Group,
115 Monaro Crescent, Red Hill ACT 2603.
Tel. 52 5008 (w)

The Falling of the Fluff ROCK — DISCOTHEQUE

— With an emphasis on '60's Rock —

*FRI 6th OCTOBER
UNION BISTRO
8.00 — 12.30*

*Tickets \$2.50
Bar Facilities and
Cheap Food Available*

Tickets available:

Students' Association Office,
Alastair Walton, Bruce Hall,
Matthew Bolte, Burton Hall,
Tom Yates, Ursula College,

Suanne Colley, John XXIII College,
Alan McLeish, Burgmann College.
A limited number of tickets will be
available at the door.



Presented by A.N.U. Liberal Society.

NEW SERVICE FOR SINGLE PARENTS



Birthright

Birthright is a non-sectarian, non-political, voluntary community service which provides support for single parent families.

It originated in New Zealand in the early sixties and was established in Sydney in 1964 in response to a plea for 'something like Legacy' for civilian single parents and their dependent children. According to the 1977 Henderson Report 10% of Australian families are single parent. Although Birthright originally helped only lone mothers it has now extended its services to both male and female parents.

There are branches of Birthright in every State. Last year it was decided that Birthright should be extended to the A.C.T. and Queanbeyan area. There are now 25 members of Birthright in Canberra.

Canberra is peculiar in that, unlike the older established cities, many single parent families do not have relatives living nearby who would normally provide emotional and other support. Hence the need for the establishment of the organization in the area.

The Service offered is based on the use of volunteers who may be involved in a number of ways. They may be family counsellors, people offering specialist help and advice, e.g. legal or financial or alternatively, be involved in organising social, sporting and

cultural activities for the family.

Counsellors are usually required to complete the seven weeks' Community Welfare Course conducted by the A.C.T. Health Commission. Before commencing training all counsellors are screened by the Executive of Canberra Birthright. The Executive then matches the counsellor with a family in need. Of course, the family can change its counsellor, if he/she is unsuitable. Above all, the aim of the organisation is to provide temporary support with the view to helping the family help itself. For example, Sydney Birthright recently helped a young widow find housing closer to her job, find a nearby creche for her child and introduced her to several social groups where she found new friends. Birthright hopes to establish a base staffed by a social worker who would liaise between the families, counsellors and the executive. At the moment Birthright can be contacted by single parent families in need of support and prospective counsellors through MR RALPH FINLAY, at AMP phone 498022 or by writing to Birthright

P.O. Box 635
Canberra City ACT 2600.
If you would like to help Birthright financially you can become an annual subscriber for \$5.00.

language tee-shirts

I read with interest Yohanni Johns' recent letter in the ANU Reporter on the lamentable decline in language study and her suggestion that devices such as T-shirts and stickers could be used to promote the cause of language-learning. It may hearten Mrs Johns and like-minded people to know that such T-shirts are already in existence. At the 19th AULLA Congress held recently in Brisbane I acquired the garment which appears in the accompanying photograph.

On the reverse side of the shirt runs the slogan: 'Languages Widen Horizons', the motto of the Institute of Modern Languages (based at the University of Queensland). This motto was adopted by students of the Russian Department of the University who produced a most elegant version of it in Russian script. (For those familiar with Russian, the slogan runs as follows: 'Inostrannye Yazyki rasshiryayut krogozor'.)

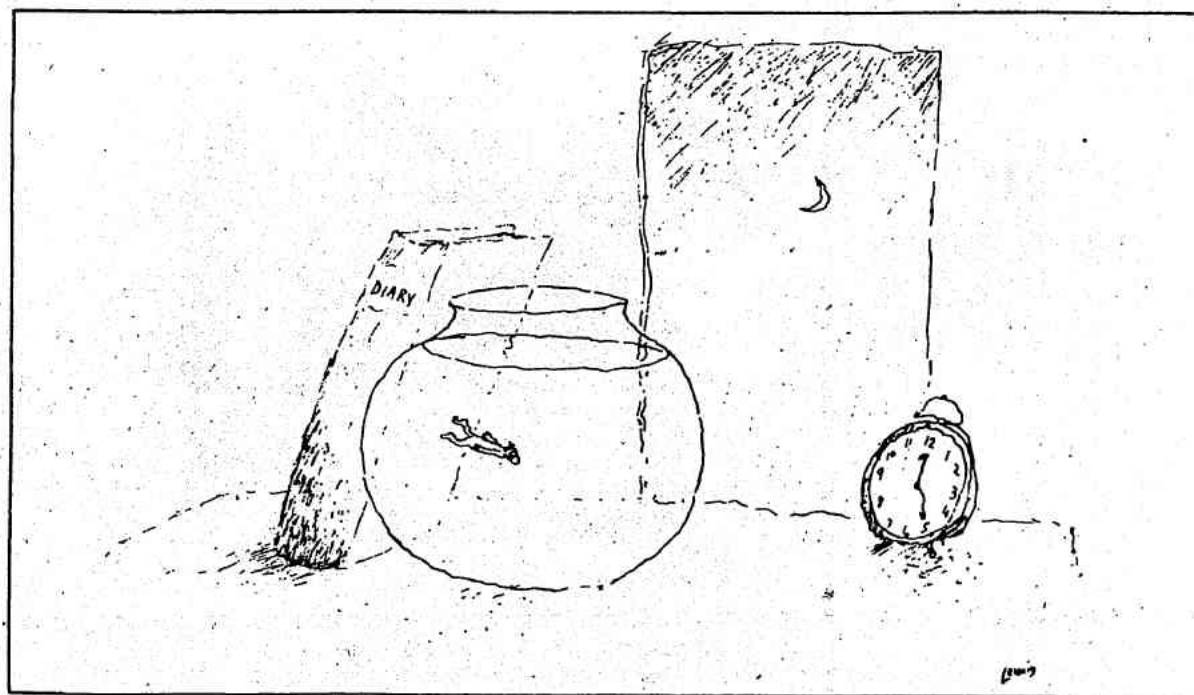
I don't know at this stage when or whether it will be possible to obtain shirts from Brisbane, as supplies have run low. However, anyone interested in acquiring one of these shirts should

contact me in the Slavonic Languages Department on ext. 2895 and I will supply them with further information on costs, sizes, etc.

Home-production would, of course be more convenient and could extend to other languages. Perhaps ANU should as Mrs Johns suggests, show a little initiative. We could begin by forming a group with people from as many different language departments as possible (staff and students), hopefully including someone with a knowledge of silk-screen printing. It should not be difficult to acquire the necessary skills, in any case. Anyone willing to cooperate please contact me. Help get languages out of the doldrums!

Incidentally, as a Tasmanian I was pleased to see that Mrs Johns considers my home state a leader in this field. I received my final schooling at Hobart Matriculation College, matriculating in French, Italian, Russian and Bahasa Indonesia — a onesided education, perhaps, but a pleasantly polyglot one.

Barbara Howard.



The undoubted highlight of this year's Bush Week was the Beerfest, with all supplies being sold, and a healthy profit made for the Smith Family. The Real Ale Society would therefore like to acknowledge the invaluable support of :

CARLTON & UNITED BREWERIES
SWAN BREWERIES
TOOTH'S BREWERIES
THE WEST GERMAN EMBASSY
THE A.N.U. UNION

We thus offer our thanks to these organizations for their generosity in the supply of products for the Beerfest, without which the function would not have been the success it was.

ALL POWER TO THE PEDAL

There was once a cyclist who was fed up with his twice daily battle on Belconnen Way with buses and cars and the drivers thereof, so he wrote a letter to *The Canberra Times*.

His complaint was not new but his call for action from cyclists brought a response.

A small group formed and decided to organise mass rides from Belconnen and Woden to show the NCDC just how many cyclists they were ignoring.

At that stage, late 1974, the NCDC had built one experimental path from Dickson to Civic and looked like resting on its laurels.

The proposed rides were widely advertised, especially on the ANU and CCAE campuses.

So, early one morning, the peak hour motorists were surprised to find over 150 cyclists, the ABC Channel 7 and the cops filling one of their precious lanes.

It gave a new sense of power to the cyclists.

But demonstrations of strength were clearly not enough, an organisation was needed.

A final ride was held on Saturday 7 December when groups of cyclists from all over Canberra converged on Petrie Plaza.

The gathering was addressed by Kep Enderby, Ken Fry, Peter Vallee and a spokesman from the NCDC.

A call was made for volunteers to

form a steering committee and on 18 February 1975 the inaugural general meeting of Pedal Power was held.

The days of direct action were more or less over; lobbying of the NCDC and the Department of the Capital Territory began.

A 'Physical Planning (Bikeways)' group was set up within Pedal Power and in June 1975 it presented to the NCDC a critique of the Dickson-Civic path based on the comments of 85 members.

The group gradually built up a series of contacts with middle-level public servants within both the Commission and the Department, the people who knew most about the subject and wrote the briefs for the decision makers.

And the members of the group have sufficient expertise to be able to talk to the planners and engineers in their own terms.

Now the NCDC consults Pedal Power on bikepath planning and even though some advice has been ignored, financial corners have been cut and endless compromises made, we now have something more like a cycle path network and the paths are generally of a higher standard than that first experimental Dickson-Civic path.

And one day, when the network is complete, there will still be a role for the group, ensuring that DCT maintains the paths.

There are a number of other committees working within Pedal Power.

Legal Affairs monitors and publicises the strange effects of ACT ordinances concerning such matters as cyclists and traffic lights and tries to find answers to such questions as when is a cyclist a pedestrian?

Safety Education has produced an audio-visual kit on bike safety which is available to Canberra schools.

Recreation and Touring organises social functions and rides suitable for cyclists at various levels of competence, from the wobbly to the experienced tourer.

Consumer Affairs makes detailed reports on various bikes and accessories and has contributed to the Australian Standards Association inquiry into bicycle manufacturing standards.

Publications publishes a professional bi-monthly magazine, including consumer reports, bikeway planning news, articles of cycling interest from various sources and a calendar of forthcoming meetings and tours. It is delivered to members by Pedal Post, thus saving \$100 in postage. **Radio**: a weekly programme is broadcast on station 2XX on Thursdays at 6.05 pm.

Insurance: Pedal Power claims that it has Australia's leading cycle insurance scheme at prices not matched anywhere else.

'For a premium of 5% of Insured value, your bicycle is covered for its market value or Insured value whichever is the lesser except for the first \$25 of any claim. Also included is \$200,000 third party cover'.

You gain the benefit of all this activity, get an opportunity to do your bit and join the 600 members of Pedal Power by filling in the attached membership form and paying \$10.

Students used to be able to join at concession rates but at a special general meeting held in June this year a flat rate of \$10 was agreed to.

This special meeting was held because Pedal Power had run into trouble.

The workload involved in processing membership and insurance renewals had become too much for a voluntary executive and no-one was willing to take on the job.

The meeting was called to discuss alternatives and decided that membership and insurance records should be computerized and managed externally.

Three dollars fifty cents of the membership fee covers the cost of this operation; \$5 pays for the magazine and the remaining \$1.50 is 'pocket money'.

With the workload thus reduced a new executive was elected, the possible demise of Pedal Power was averted and the fight goes on.

membership form

The membership year for all members commences on May 1 of each year, when all current members should renew their membership.

All those who join between March 1 and April 30 each year are financial members until April 30 of the following year.

MEMBERSHIP SUBSCRIPTIONS are \$10 a year

PEDAL POWER, A.C.T. Inc.,
P.O. Box E305,
CANBERRA, A.C.T. 2600

MEMBERSHIP FORM



NEW
RENEWAL (membership No.)

Name: _____ Work Phone: _____

Address: _____ Home Phone: _____

Bike Details (for insurance): If more than one bicycle, please attach details:

Make:

Frame No.:

Colour:

Value: \$

Period of insurance:

commencing next 1 May for 1 year

or

commencing on date of receipt and lasting

to next 1 May

(see description of scheme for details)

5 months or less

6 months or more

I, hereby agree to abide by the Constitution of Pedal Power ACT Inc.

SIGNATURE:

Year's Membership:

Single or family membership both cost \$10.00. \$

Number of bikes in family:

Number of cyclists in family:

Insurance premium: (per bicycle)

5% of Insured value

i.e., \$5.00/\$100 \$

\$1 handling fee/additional bike \$

Sticker

- Large 50c.

- Small 20c.

Donation:

Total \$

DATE:

Rates subject to change annually.

CALENDAR



Meetings: General Meetings are held EVERY THURSDAY OF EVERY SECOND MONTH at 7.30pm at the ANU Staff Centre. See advertisement inside. Please try to come along; they are also enjoyable social occasions!!

Executive Meetings: These are held on the FIRST THURSDAY OF EVERY MONTH and all members are welcome to attend. Please contact the Secretary if you are interested in coming along.

Thursday 21 September: 7.30pm ANU Staff Centre. General Meeting

Sunday, 24 September: THE FIFTH TOURIST TRIAL. This time organized by Peter Jones (54 8433 H). Come and watch our tourist trial specialists, the DEANS, ride the course! Start at Weston Park - out to Tidbinbilla and return. Approx. distance 75km.

Friday 29 September - Monday 2 October: George Carter reappears with another SUPER-RIDE: CANBERRA to SYDNEY (not on the Hume!)

Day 1: 93 km - Canberra to Goulburn

Day 2: 90 km - Goulburn to Mittagong via Bundanoon and Moss Vale

Day 3: 100 km - Mittagong to outer Sydney via Thirlmere, Picton, Menangle and Campbelltown

Day 4: Return to Canberra (by TRAIN!!!)

Features include -

* no highways from Marulan to Sydney/low traffic density

* all sealed roads/scenic countryside

* Day 2 - diversions to Morton National Park and Mt. Gibraltar.

Contact George on 51 2130 (h) or 46 1385 (w).

Sunday 15 October: Ride to CONDOR CREEK. Start Phillip Swimming Pool at 9.30am. - bring a picnic lunch, swimmers if you're game. Contact Debbie Kinnear on 81 5540 (h).

Sunday 29 October: BURRA VALLEY RIDE - Start at the Wentworth Avenue end of Telopea Park - Cycle path to Queanbeyan then along the Old Cooma Road and Burra Road. We will seek permission to go into London Bridge for a picnic lunch. Contact John Rae on 88 1919 (h) or 73 3311 (w).

Advance Notice: A New Zealand Bicycle Holiday is being organized by some Pedal Power Enthusiasts for 28 December - 27 or 29 January 1979. Watch for further details. Contact George Carter for more information (512130 (h) or 461386 (w)).



KINKS CARRYING ON

MISFITS - THE KINKS (ARISTA)

So, E.M.I. (Aust.) has finally gotten around to releasing the latest Kinks' album - three months after it was put on the market in England, America, Hong Kong, Madagascar and the Virgin Islands. As with most Kinks Albums there has been no noticeable attempt to promote the record. In fact, the local coverwork looks decidedly second-rate and washed out in comparison to the overseas equivalent. The idoleant rotters at E.M.I. haven't even bothered, by the looks of things, to slip "Molly" Meldrum an inordinately large birthday present so that he can tell all us middle-aged teenagers, as well as the people for whom *Countdown* was designed to pander, how "proud" he is of *Misfits*. (One might even reflect on the possibilities had "Molly" been slipped enough, he might even have compared it favourably to some homegrown second-rater whose latest piece of musical dishwater had managed to stagger into the U.S. Charts by virtue of sales to the hordes of unemployed Aussie musicians now resident in L.A.)

I'm sorry to dwell on it, but that watery cover really does bother me. It makes me remember what a rotten deal the Australian public got from record companies before the days of import shops. Surely, you can remember the flimsy covers, the lousy pressing, etc. How novel they were! How wonderfully Australian! Perhaps we are about to see a return to those bad old days now that E.M.I. et alia have recommenced their campaign via our copywright laws against our few remaining importers.

Anyway, back to the Kinks. For those who didn't know or have somehow contrived to forget, the Kinks, led by Ray Davies, were along with the Beatles, the Stones and the Who one of the four seminal English groups to emerge in the sixties (the Yardbirds would have made it five if they had had someone who could write songs to augment the *promise* of their various guitarists).

Today the Beatles are no more, the Stones have run out of steam, ideas and blonde haired guitarists, and Pete Townsend would be better off permanently ditching his three confederates and making more albums like last year's brilliant *Rough Mix*. The Kinks on the other hand simply seem to continue putting out quality albums, quietly adding to their body of work which, though yet to be rediscovered by AM radio, has a strong and growing cult following.

Misfits, shows that if anything Davies and Co., unlike most of their wealthier contemporaries, are continuing to expand their horizons as well as improve the quality of their playing. What is most impressive about the new album is increased flexibility in the band and in the singing in particular. The band also sounds like it has power to spare. It would appear that where the Stones reaction to new wave has essentially been one of fear and self-doubt the Kinks have been reminded that it was they back in the early sixties with such songs as "You Really Got Me", "Tired of Waiting" and "Till the End of the Day" who played the nastiest music around.

Together with their offspring, the Tom Robinson Band, this record reveals the Kings as being one of the few groups about still capable of playing fast beatty music which has something to say and in which everything does not degenerate to a deafening and allegedly political scream.

However, the Kinks differ from TRB in two vital respects. First, Davies' view of society has never allowed him to go in for the type of well-meaning but simple-minded sloganeering that occasionally gets a bit out of hand on *Power in the Darkness*. This isn't to say that Davies doesn't get stuck into the National Front or get pissed off with social injustice and what was once fashionably called man's inhumanity to man, it's just that he sees things as being not quite that simple. Nor was life meant to be devoid of humour. If anything, Davies probably sees life as a collection of ironies. To explore those ironies in any meaningful way within the confines of a 12" record without falling into the trap of sounding pretentious Davies has always picked on particular situations or small snippets of life. Thus Albums have been populated with "Phenomenal Cats", "Mr Pleasants" and more recently, hapless Father Xmas who get mugged outside department stores. Davies never really takes sides with the left or the right as he believes they are both capable of striking equally ridiculous poses when the fervour of their respective causes overtake them.

The second difference is, of course, that the Kinks are not a new group. Much of the glamour/excitement associated with new wave groups, even the first class ones like TRB, comes from the very fact that they are new. This has been aided and abetted by the likes of ageing rock critics like Dave (he is now so old it should probably be "David") Marsh of *Rolling Stone* who seem to think that they might be able to put off their own dotage by panning all their old heroes. So where in RS 271, Mr Marsh writes that TRB's track "Power in the Darkness" is 'funkier' (a sixties word if ever there was one) than anything that the Kinks could manage, he conveniently forgets about "Shepherds of the Nation" from the Kinks 1974 Album, *Preservation Act II*, which obviously inspired the TRB song.

Of the tracks on the new record, I have noticed that other reviewers have singled out two for particular praise; "Rock and Roll Fantasy" and "Misfits". Both of these songs are musical gems and would probably make excellent singles if they both didn't break the four minute barrier which still seems to be enforced by most commercial stations. Nevertheless, I find both efforts a little worrying as their underlying theme of "where the hell do we (the Kinks) go from here" could be just a little bit self-indulgent.

Side One also contains the rather cheeky "Black Messiah" on which Davies pokes a bit of fun at the Rastafarian movement. The vocal with its economical Marleyesque intonings rivals the superb impersonation of Jagger on "Mr Big" on the previous album, *Sleepwalker*. The



Ray Davies modelling spring alcoholic fashions

song also marks the brief return of the notorious horn section which accompanies the main group on their drunken lurches/tours of America and a number of their albums back in the early seventies.

"Foreign Land" which closes the opening side is a latter day Kinks' masterpiece combining all the group's qualities for satire with some good up tempo music. The song which features some classic lines; "please tell my mother and all my ex-lovers", "please tell my debtors and the money collectors that all of the bills will be paid . . . someday" is a delightful ode to England's Rockstars tax exiles. The croonings of the exiles which are sung with such outrageous campiness (a Davies Hallmark) score more points off the Kinks well-healed friends than any members of the new wave of aspiring English rock "millionaires" is ever like to do through any amount of ham-fisted caterwauling.

Side Two contains only one disappointment, "Live Life", in which some of the words sound like they were squeezed into the tune with a shoe-horn. But even on this track the words are almost saved by the outright ferocity of the playing, particularly that of new bassist, Andy Pyle, the lead guitarist, Dave Davies. In Davies' case, it seems that ever since the band began to wearily of the concept album format (i.e. his elder brother began to run out of ideas) he has taken a much more assertive role in creation of the overall sound which, in turn, has made the music itself a lot more positive.

The younger Davies also contributes a song of his own, "Trust Your Heart," the first he has written since the album, *Everybody's in Showbiz*. The song and the product-

ion work here provide an interesting contrast to the efforts of his more prolific brother and I hope it isn't another six years till we hear from him again.

The final song on the album, "Get Up", is something of a clarion call to the old guard of "rockers", including the Kinks themselves, to "Get off your asses men!" In typical Kinks fashion Davies here feels free to mix his emotions; whilst the music is aggressive and optimistic the words show that he is far from convinced that he and his group still have anything to offer;

"So get out of your easy chairs, we've got a lot to do out there Well, ain't we?

Goods gone bad but right is wrong (hello, Tom Robinson) and I don't know which side I'm on lately" **

As usual, great stuff, Really it makes me wonder if somewhere back in the early seventies those self-appointed and self-perpetuating gurus of the radio world, who have blessed us with the likes of "Boney M" not to mention the intellectual fecundity of "The Village People" (How long can it be before we are subjected to a disco rendition of Havanegala?), made some massive blunder! Answer: no. Such delights as *Misfits* aren't really to be drummed into us by the likes of 2CC till we weary of them as has probably happened with other records too often in the past. Just as long as they sell enough records to keep on going. That will probably be enough to keep the Kinks and anyone who cares to listen pretty satisfied.

"MISFITS"(c) Davray Music Ltd. 1977.

"GET UP"(c) Davray Music Ltd. 1977.



SPRINGSTEEN

Darkness on the Edge of Town is Springsteen's fourth album. Its release has been without the usual record company hype and glitter. Even though its release was low key it was reported the radio stations in the States were receiving early copies and giving it air play before the due date of release — giving CBS bureaucrats wrinkled jeans. Such over enthusiasm could be due to the fact that it is three years since his last album 'Born to Run'. Litigation with his manager Mike Appel prevented him from recording and has made him angry about the whole affair (as heard in the lyrics of Badlands). During this period he was active in helping other recording careers, writing compositions for other people as well as for his new album. Of the 10 tracks recorded for this new album there are apparently 20 more and no mention of if they have been thrown in the wastepaper bin (erased by the tape machine?)

The new album has the same personnel as his earlier albums. They are Gary Tallen (base); Max Weinberg (drums); Roy Bitton (piano); the charismatic Clarence Clemons (once one of James Brown's Famous Flames) on saxophone; Danny Federici (organ); Steve Van Zandt (guitar) — collectively known as the E Street Band and all except the last two have been with Springsteen since 1974.

The producer on this album is Jon Landau. Jon, after Springsteen's second

album (the Wild, the Innocent and the E Street Shuffle) who was working with Rolling Stone happened to open his big mouth and say "I have seen the future of rock 'n' roll, and it's called Bruce Springsteen," which tends to be the kiss of death, especially when your record company uses it as the basis of a publicity campaign. As a reward Landau was brought in to produce the goods in Born to Run. Darkness on the Edge of town has less production gimmicks and is not as self indulgent. The album itself continues the themes of the definitive Springsteen style with some surprising and pleasant additions.

I found that both sides tended to mirror each other. Track 1 both sides Badlands and Promised Land are some of the best tracks on the album with great cavernous guitar sounds and sax. Adam Raised a Cain is romanticising his father.

'Factory' broods about working life. Both tracks in it are very interesting. Something in the Night, Racing in the Street, Streets of Fire, Darkness on the Edge of Town takes up his pre-occupation with the streets, cars and running. They become more vehicles for energy and technique rather than lyrical subtlety. This leaves Candy's Room and Prove it Night both of which I like and I am unable to stop humming the latter.

Liz Meadows.

SUPPLIED BY ABELS RECORDS MANUKA

THE ONLY ONES

Derek (No Feelings) Yeti is not writing this article. Unfortunately, he is indisposed due to lack of something to slag. This album stunned him, as it did me. Since Derek handed this album to me with trembling hands, it has hardly left the stereo, as it, without doubt, would have to be one of the best albums to appear this year. I dare I say this decade. Derek was moaning softly in the corner as I played it for the third time. I suddenly realised why he was so upset. There are LOVE SONGS on it, love songs that don't bring him out in an attack of hives.

All songs on the album were written by Peter Perret, vocalist and occasional guitars and keyboards. This fellow has one of the most interesting voices in contemporary music; there are hints of Steve Harley (look him up in your N.M.E. rock encyclopaedia) and the dear departed Marc Bolan, but it is all his own work. The lyrics show two sides of an extraordinary world view. On one hand you have the doom and darkness things like 'The Beast' and 'Creature of Doom', and on the other, you have these curious love songs. Not wallowing in boring old cliched sentiments and lilting strings as such things so often are, but songs with a strange twist, like 'Another Girl, Another Planet', which was apparently released as a single. Good choice too. The darker side is rather

disturbing. Take 'Breaking Down' for instance. I feel that it drags a little bit, but nevertheless, how long since you have heard an image like

'the heavens open with the sound of screaming and the smell of blood' and thought that it sounded credible? Miles ahead of the Marvel Comics terror of most musicians who have dabbled in this sort of thing. There is never a self-indulgent moment anywhere on this record. They are SINCERE!

The level of musicianship is outstanding. There is some brilliant guitar work on 'Cith of Fun', but the chap's name escapes me at the moment. However, there is one name that does stick in mind, that of the drummer, one Mike Kellie. Believe it or not, but he used to play for Spooky Tooth. Remember them? I don't, but it seems that it once contained such luminaries as boring old fart keyboard overlord Gary Wright. Kellie has come a long way. His performance here is nothing short of brilliant. The arrangements are also very far out of the ordinary. I can't find any comparison.

This record defies categorization. You couldn't call it 'Punk' by any means and perhaps not even 'New Wave', but Jeez it's exciting. I hope someone has the sense to put it on local release, because this is one hell of a debut album.

Derek Yeti's Cousin.



THE ONLY ONE'S Peter Perrett.

FOLK NIGHT

Featuring —

CURRENCY

At the Ainslie Rex Hotel.
Every second Wednesday
(Public service payweek)
8.30 pm — 12.30

Admission: \$1.50. (Students
with I.D. - 50c)

HOW TO ERASE A GOOD
PART OF CAPITALISM...



SHOPLIFT

NO IF'S, ANDS, OR BUTS!

By learning the proper techniques you can steal a fair portion of the things you need to live, which amounts to not having to work as much at some type of slave job. Private property is a disease which we can begin to combat by realizing that everything in the world of capitalist businesses is social wealth, and therefore is free.

Of course shoplifting has its drawbacks, if the pigs get you it may land you in jail. But the chief drawback is that shoplifting doesn't go far enough in destroying capitalist social relations. Qualitative looting takes things a step further, but hopefully we will see a day when we can pull off the final theft and destroy capitalism altogether. Then such terms as shoplifting and money will be shelved in pre-history.

Skillfull Theft can Eliminate Money!

TCHAIKOVSKY AND SIBELIUS

TCHAIKOVSKY: Symphony No. 6 *Pathétique*, Chicago Symphony Orchestra, conducted by Sir Georg Solti. Decca SXLA 6814.

SIBELIUS: *Finlandia, En Saga, Tapiola* and *The Swan of Tuonela*. Berlin Philharmonic Orchestra, Conducted by Herbert von Karajan. H.M.V. Record OASD 3374, Cassette TC-OASD 3374.

No orchestra can offer any competition these days to Karajan's Berlin Philharmonic in terms of orchestral virtuosity and power, and their new Sibelius record demonstrates very effectively just how good they are. The brooding opening of *Finlandia*, for example, with its towering brass and superb timpani is very striking, the austere phrasing *Tapiola*, or the shimmering, mysterious account of *The Swan of Tuonela*. Some of Karajan's slow tempi might disturb listeners at first as they did me, but after a few hearings, I was utterly convinced of the rightness of his readings, especially with an orchestra as outstanding as this one. HMV's recording is first class, and so it ought to be. It was made in the Philharmonie in Berlin. The Philharmonic's home hall, which has among the finest acoustic properties of any in the world.

The Chicago Symphony Orchestra also today rates as one of the top orchestras in the world, and their new recording of the Tchaikovsky 6th under Sir Georg Solti is something of a demonstration piece too. I would have no hesitation in recommending it above all others if it weren't for the fact that Berlin Philharmonic under Karajan have a recording in the

catalogue too, and not just one, but three. The best of these is the second of the two made for Deutsche Grammophon (cat. No. 2530 774), issued last year. It seems to capture all the things that the Solti version misses as well as capturing all the good qualities of it. Solti is especially fine in the more violent parts of the symphony, but in the more relaxed sections his hard-driven approach makes the music too tense and edgy. It is at these moments that he loses points to Karajan. In the fourth movement, I think Karajan is a clear winner. He opens with a deeply moving sigh from the strings, builds up to a shattering climax, then lets the music die a natural death. Solti does Karajan's feel for the climax, and instead of dying in despair, he makes the symphony sound like it was smothered out. Note in this movement too the greater ability the Berlin Strings have to "sing" the music.

None of this should be taken as a condemnation of Solti's recording, I am just trying to explain my preference for Karajan. Nonetheless, the new Solti account joins the ranks of the best half-dozen versions of this symphony out of the 30 or so in the catalogues at the moment. One point where Solti is definitely better than Karajan is in terms of recorded sound. D.G.'s engineers have put the microphones too close to the orchestra, and as a result it tends to crowd the listener out of the room. Dessà's engineers, on the other hand have given the Chicago Orchestra an excellent perspective, with open, natural bass.

Andrew Maher.

FILM

1900



Bertolucci talks to cameraman

Directed by Bernardo Bertolucci
— *Boulevard Blue*.

"1900" concerns the rise of Fascism in Italy in the first half of this century. It is the story of two boys, born on the same day in 1900, who grow up as friends, but have different positions in the almost feudal society of their village. Alfredo is the heir to the ownership of the large farm. Olmo will become a peasant who works on the farm. These two grow up as friends but the rise of Fascism reinforces the class structure of Italian society and throughout the Fascist period they are effectively enemies.

Alfredo becomes padrone — owner and controller of the farm and although professing to be a socialist his silence makes him a supporter of Fascism. Olmo is a fighter against Fascism and the hero of the village. Thus Bertolucci gives us a political history of Italy.

In many ways "1900" is a perfect film. I can think of no other film which handles such an important topic so assuredly and with such devastating effect. "Conformista", Bertolucci's previous film about Fascist Italy is an excellent film but doesn't have the depth of analysis or breadth of treatment of 1900. 1900 examines the total cause and effect of Italian fascism in a realistic and an allegorical sense.

The characterisation, the editing, the story, the photography and especially the score are all so superb that it must add up to a masterpiece — there is really no other way to describe it. Violence is used with stunning effect and not for thrills or dollars. After putting up with dozens of films which do this (even "The Godfather" could be accused of this) we now have a film where it is used for a necessary effect without the screams of censors and the like.

The film gives an incredible sense of reality. It's hard to say why a film may or may not appear real but in 1900 it seems to be due to the

accuracy of the characterisation. Some characters appear to be more than real (Donald Sutherland as the local fascist leader) while others are underplayed (Robert De Niro as Alfredo). This seems to add up to a real whole without letting the viewer "type" the film. One gets the feeling that while the film is obviously biased (towards the left), it is very honest.

The obvious understanding that Bertolucci has of the realities of the political history of Italy; of the feelings and motivations of the protagonists on all sides, makes 1900 a very important film at this time. To understand the rise of Fascism in Europe, to understand why businessmen and local leaders found fascists convenient, to understand why people calling themselves socialists employed fascists is very important for a generation faced with the rise of neo-fascist groups such as the National Front. In 1900 Bertolucci brings us nearer to this understanding.

It is a great pity that Australia and America will not see the full version of 1900. It is a sorry fact of life that when distributors buy a film they also buy the right to cut it. This happens with many films in a small way to change censor ratings but to cut a film because it is too long is an insult to the audience's intelligence. No doubt we haven't been spared any of the (minor) sex or violence. This sort of thing is what you can expect from people who speak of films as "product" with which to make money.

The film will, I suspect, make Bertolucci the most famous European director in the western world. (an honour once held by Fellini). However, unlike Fellini, Bertolucci's films have a far greater immediate appeal and impact. More people will probably be able to say that they have seen a Bertolucci film, liked it and got something from it.

Alan Butterfield.

Second special screening.
Friday 22nd September 7.30 pm
Coombs Theatre.

JOURNEY AMONG WOMEN and
BREAK OF DAY.

A small charge of \$1 for members and \$2 for non-members will be made to help our film-making budget. 'Break of Day' was noted in the First Semester Programme Notes (but turned up six days late) 'Journey Among Women' should by now be familiar to all Australian film-goers. For the record:

JOURNEY AMONG WOMEN (1977)
Australia, 102 mins, R, d. Tom Cowan;
Lilian Crombie, June Pritchard, Martin Phelan, Rose Lilley, List Peers. A group of incorrigible convict women escape into the wilderness taking with them the judge advocate's daughter. An over-use of gratuitous nudity has been reflected in largely male audiences, and judged by its own presumably feminist aims 'Journey Among Women' must be accounted a failure. Nevertheless, it does point up nicely the contrast in colonial society of the outside male domains — soldiers in a glaring red utterly foreign to the green bush — and the inside, female domain; the adaptation of the convict women into creatures of nature; and the contrast of Elisabeth and the convicts, of oppression of women and class oppression.

anu film group

The Chant of Jimmy Blacksmith

directed by Fred Schepsi
Civic One.

"The Chant of Jimmy Blacksmith" is based on a book by Thomas Kenneally which in turn was based on events in the late nineteenth century. It tells the story of a "halfcaste" Aborigine who attempts to make his way in the whites' world. He has been educated by a self-righteous Methodist missionary and feels that the white people will be fair to him if he works hard. However he finds that whites will only treat him like an animal, rob him and beat him and that they are doing the same to his people. Still hopeful he works on and marries a white girl who believes she is pregnant to him. This causes outrage amongst Jimmy's squatter employers who suggest that mother and baby should leave this "filthy black" and move away. In a fit of outrage Jimmy shows his contempt for white society and becomes a fugitive. He is hunted and finally caught.

While superbly produced and a technical masterpiece "Jimmy Blacksmith" fails in a number of ways. Like "The Devil's Playground" its story is very direct and at times a bit thin. Even if I had loved it, a second viewing would have been boring. This is not to say

that the film doesn't have any impact—but it has little else.

The film seems to have dealt with Aborigines and Australian racism as a thing of the past. — Something from which to extract an exciting story not a very real problem of Australian society today. This is the film's greatest fault. The same story could have been structured so as to give a far more lasting impact and caused some soul searching amongst the audience. I'm not normally one to expect political revelations from films but this is a particular sensitive issue. Film-makers should realize that when they turn out a non-emotive film like this, it tends to act as an aesthetic on public conscience. The public seems to say "I've seen a film about racism", and worry no more. It is indicative of Australia's racism that we still lack any widely known anti-racist work of art. Too many Australians feel that racism occurs only in the past or in South Africa.

Despite all my reservations, I would still suggest that people see "The Chant of Jimmy Blacksmith", partly because it is well made with considerable impact, and partly because my interpretation of its effect may (hopefully) be wrong.

Alan Butterfield

CAPRICORN ONE

Boulevard Red.

You may have heard much about Capricorn One. How someone's grandmother had always thought the Apollo moon landings were fake, and now here's proof. You may have thought it was important or an exciting Sci. Fi movie. If so you would have been wrong. Capricorn One is nothing more than another slightly exciting American movie, that, like hundreds of other American movies, derives its existence from a new and unexpectedly twisted story.

Basically the film is about the faking of American's first manned expedition to Mars. The men stay on earth and act out their mission on a movie lot. It's all necessary because of the likelihood of money for the space programme being cut off if the expedition doesn't go ahead.

There is a conflict of conscience over daring to fake a scientific mission but the real excitement doesn't come until the astronauts discover that they died on the mission! There follows an all American escape and chase with the newspapers exposing the whole charade and a predictable end.

However, it isn't really as bad as all that. The chase is quite exciting, especially the menacing spectacle of two U.S. Army helicopters searching for the escaped astronauts. The whole impersonal theme of the film is capped off by showing only the green copters

with darkened windows — not the humans inside.

The film does make some interesting points about the U.S. of today. There is a continuation of the recent trend in films of establishment bashing. This is not any sort of carefully argued political criticism — it just happens to be the basis of the plot. The whole script revolves around a corrupt administration. Only twenty years ago a film which joked about the President's sincerity would have been labelled Un-American and had everyone involved in jail. Today, after Vietnam and Watergate, America's opinion of itself has deteriorated to a sort of "pissed-off apathy". In striving for up-to-date realism this sort of film reflects (and encourages) its society's values.

It also exposes the whole P.R. aspect of the U.S. space programme. An actor states that the programme can reunite apathetic U.S. citizens and improve the failing U.S. image throughout the world.

This is exactly what the U.S. space programme did. When it became fashionable to criticize the U.S. for its continuing involvement in Vietnam it was regularly praised for each Apollo mission (something about uniting mankind!) It is interesting that this film is released now that the manned U.S. space programme has been scaled down to almost nothing.

Alan Butterfield.

Snakeskin Films present

PURE S.



directed by Bert Deling
photographed by Tom Cowan

An odyssey of four drug-hungry youths driving around in an FX Holden searching for their next hit.

The film was commissioned by a drug addiction centre, with a script that evolved from the stories and experiences of addicts and ex-addicts, with the purpose of showing the ways of junkie life. The result is a blend of harsh realism and black comedy put together in the guise of a street film that entertains you right up to the end.

"Among the best three or four films to come out of this present peculiar era (of Australian cinema)."

Bob Ellis, National Review

"The most evil film I've ever seen."

Melbourne Herald.

TUESDAY 3 OCTOBER 8.10pm.

Main Auditorium
Canberra Tech. College,
Coranderk St. and Constitution Ave.
Reid.

\$1.50 students, \$2 others.

CO-OP PRICES

FLOURS

Wholemeal stone-gd.	27c
Wholemeal, self-raising	30c
'Organic'	35
Soy	78
Corn	30
Gluten	1.10
'Organic' Rye	45
Rye Meal	27

GRAINS, SEEDS

Alfalfa seed (sprouting)	2.40
Bran - processed	85
- unprocessed	18
Barley	30
Buckwheat	1.25
Rolled Oats	45
Popcorn	40
Kibbled Rye	27
Rice - brown/long gr.	70
- brown/short gr	70
- white	65
Sesame seed	1.80
Sunflower seed	2.25
Wheat	22
Kibbled wheat	27
Wheatgerm	30
Pumpkin seeds	2.90

BEANS, PEAS, LENTILS

Carob pods	1.50
Carob powder	60c/pkt
Chick peas	1.60
Brown lentils	1.40
Red Lentils	1.30
Red kidney	1.00
Mung	80
Yellow split peas	70
Soy	55

NUTS

Peanuts	
raw redskins	1.20
in shell	92
roasted salted	1.80
roasted-unsalted	1.80
Cashews	
raw broken pcs	3.00
raw	5.40
roasted	5.90
Brazils	5.40
Walnuts	
California	4.50
Kashmir	3.20
in shell	2.00
Macadamia in shell	1.65
Pistachio	
salted in shell	4.80
Almonds	
kernels	4.10
in shell	1.90

mixed nuts	4.90
Hazel	
kernels	3.40
in shell	1.90

DRIED FRUIT

Apples	2.30
Apricots	3.80
Currants	1.20
Dates	1.25
Figs	
bulk Greek	1.40
bulk Turkish	2.00
Fruit Medley	2.70
Fruit Salad	2.70
Mixed Fruit	1.40
Muscatsels	2.80
Natural Lunch Mix	3.10
Nectarines	3.00
Peaches	3.50
Pears	2.60
Pineapple 20c ea or	2.90
Prunes	2.00
Raisins	1.50
Sultanas	
sulphured	1.40
tunnel dried	1.40
dried banana	7c ea.
Paw-paw	20c ea

TEAS

Alfalfa	60g	60
Chamomile	50g	65
Comfrey	100g	1.30
Dandelion root	50g	85
Fenugreek	200g	1.25
Kelp Granule	800g	1.00
Lemon grass	50g	60
Peppermint	50g	7.75
Red Clover	50g	1.05
Rosehip	150g	1.65
Spearmint	50g	55
Valerian	50g	62

MISCELLANEOUS

Milk	
Full cream	90
Skim	75
Soy - compound 500g	2.25
maltd	2.25
Sugar - raw	35
- brown	35
Semolina	27
Coconut	
fine	1.40
shredded	2.00
Yeast - Torula	1.10
dry active 500g	1.55 ea

Muesli Unsweetened	
3 kg	4.00ea
1 kg	1.55ea

Parmesan cheese	
grated 100g	43c pkt.
Sea salt 500g	30c pkt.
Rock salt 500g	30c pkt.
Chinese mushrooms g	80c pkt.
Pappadams 100g	40c pkt.
Spaghetti 375g	40
Vegeroni 250g	48
Soyaroni 250g	48
Canelloni	55
Lasagna	55
Soy Sauce 250ml	60
Tamari Sce 500ml	1.72
Sesame Oil 150ml	1.83
Egg Noodles	36
Ecco 60g	90
Caro - 50g	87
200g	3.20
Tahini 340g	1.50
2kg	6.75

Tahini & Honey	
375g	1.80
Krupuks	62
Cider Vinegar	50
Coffee 200g	
Copper kettle	3.00
Peanut Butter 180g	1.60
Soy Grits	96 pkt.
Apple Juice 2.25ltr.	1.60
Balck Currant juice	1.25
Apricot Kernel Paste	1.60
Bees Wax	22
Oils	
Sunflower	
Safflower	
Soyabean	
Peanut	
Spices	
80 different kinds at 25c pkt.	

VEGETABLES & FRUIT

Carrots	45
Pumpkins	30
Artichokes	
Oranges	5c ea.
Lemons	6c ea
Mandarins	

SOAP

Wheatgerm	14c ea
Almond Creme	14c ea
Oatmeal	14c ea
Honey	90c
Leatherwood	
\$31 per 60lb tin.	

STENCH...

I wanted to wash the bowls. They were blue. I crossed the path and jumped over the fence. The water was drowning in three sprinklers. I tried to collect the last throbs. Suddenly the dog sang and came. I said 'Hello!' He said 'Get out!' and opened his mouth. He sang again. His keyboard was perfect. I could not run. My feet were skinking in the mud. The tomatoes in their ten stunt shrubs laughed. I said 'I don't like tomatoes'. The dog smiled and said 'We are friends', and came closer. I fondled his head as my wife like it.

We heard two shrieks. I looked up. From the top of the hill two nuns came running down and passed us leaving a champignon of dusty forth behind. One of them had her hair galloping all over her back. Long it was; it reached her perfectly sculptured mole on the epicentre of her south-western cheek. Hers were cheeks, as I would be able to taste when we met in hell. Men like nice, round, rosy bottoms. Hers was the Platonic archetype by which their minds rule on bottomry. Only the tine, brown, velvety mole spoiled, like a star, the deserts immaculacy of that heaven.

The dog said 'They run down the hill every morning. The motorized will come now'.

A dilapidated Citroen appeared waiting on the top of the hill and ran down in a suicidal frenzy. The two nuns inside waved us their teeth. As soon as they disappeared behind the bushes, an identical Citroen roared on top of the hill, ran down, two nuns smiled, and disappeared behind the wattles.

Again and again the scene repeated itself. Two hours later I was tired of looking at the same landscape.

'It is the end. There comes the bishop', said the dog. I saw an ashen, fluffy, beautiful donkey, a sad look in his eyes, a golden bell chanting under his neck, between his lips a snowdrop dying like a ballerina, with

a bishop on his back. They passed.

The dog gave me seven tomatoes. I had to accept them. 'Bye, bye, we said.

I got in my Holden and climbed the hill. Slowly. The sky was sad. I stopped and looked back. He was not there. I threw the tomatoes through the window, and drove on. Faster.

Some crippled eucalypti danced with the road. four kangaroos hovered in the distance.

At seven I was crossing the Murrumbidgee. Canberra lay open-legged for the warm incubus of spring. I was tired. Lif is so barren. I went to bed.

The alarm clock pealed at three o'clock. I snatched it and killed it against the wall. A strange smell came

through the window. It was small and prickly; I told it that it must go, and showed it out. The garden was looking for a breeze; the moon, half-asleep. I shut the window and slept.

It was half-past ten when I woke up. Still I stayed in bed for several minutes. I wondered where my wife could be.

Wives.

I got up, had a look at my alter ego in the half square metre of vertical lake (I cannot help the Jesuit in me), and washed it.

I prepared some toasts and tea, and went outside to fetch the milk. As I opened the door the same smell, a mix-



ture of Stilton cheese and burned gunpowder, slipped in. I was unable to force it out this time. I shut the door and it spread throughout the house. Neither the bottles of milk nor the newspaper were outside. It was Sunday.

I got in the car and went to O'Connor to buy something. The air was hot like a mouthful of curry. I thought of some chemical burning in the laboratories of the University, or the incinerated limb fumes brought by the wind from the Hospital chimney. I was wrong - the same smell, with the same intensity, slapped my face as I got out of the car at the shopping centre. I noticed nobody around. Only the old Greek's delicatessen was open. He was behind the door, his

eyes nailed in the glass like two shiny cockroaches; he made me a sign and let me in. I could breathe. It was a relief. I felt oranges, cheese, tobacco, salami, soap streaming into my nose. Only him.

'Finished' said he.

'What?' I coughed.

'Everything. You, me everything... I came to Australia 'cause you know...' and he rubbed forefinger and thumb indicating money. He went on 'But now, this is the end... What do you want?'

'What do you mean; er... Two meat pies and half-a-dozen cans. And some milk.'

'In my country we go to church. And God rains when we want. We pray, you know. This is the Black Death. I have seen it before', and he made a gesture whose meaning escaped me. 'My mother taught me to pray.

of some CSIRO scientists are at work trying to find a solution while the intensity of the stink increases. At present Civic seems to be the most affected spot. In their last communique the Police warn of the possible dangers of this unprecedented situation, and advise the public to remain indoors to prevent accidents. Now, here we have the Minister for the Capital Territory... I could not believe it.

Northbourne Avenue was dry. I decided to take a look around Civic before returning home. I parked in Civic Square. The theatre was scratching its belly in the sun. I jumped out and walked. The sky was bright porcelain. I had to cover my nose and mouth with a handkerchief. In front of the Bank of New South Wales thirty-three butterflies writhed. I waited until they froze. The horses imprisoned in the merry-go-round neighed mad. The flowers wept and coughed in their claws. Some could escape and flew like rockets. The fountain was not in Garema Place (without water the pederast had melted) but a yellow pig was pissing against the wall of Memorial Bible House. It inflamed me and I went into the toilet. I could not proceed very far. I noticed the moribund light hissing and, in a corner, a gigantic hedgehog blossoming from the trinity of a man's amputated genitalia. That was the stench. I bit my lungs. The monster snorted in its way out. Fire darts zipped out of its thorns. I hardly dragged myself out. I ran to my car. I did not know what to do. I rushed to M Mount Ainslie. I remembered Vietnam.

The pungent putrid smell scaped my bones - two horses were dying, their hooves whetting it, in front of the War Memorial. I spurred mine. I reached the bald patch and threw myself out. The air was snow. I breathed. I breathed.

A flock of Sunday-dressed ants opened my eyes. My throat was knotted. I spat. A greenish toad burst out and jumped down the slope. Black Mountain Tower had stabbed the sun already; it took refuge on Bullock Heads but the few clouds could not drench its blood. I enjoyed its blood.

its wound. I drank that blood. But the stench was in mine. It was gnawing my brains. I rose and looked over Canberra. Civic, Dickson, Campbell were black. I rubbed my eyes, Civic, Dickson, Campbell were black. All of a sudden I noticed 1,637 tanks groaning from Duntroon. They marched along Anzac Parade and jumped into the lake. The shadow spread like light. The Showground was black. I went to the car. The radi was not there. I opened a can. It was empty. I opened another can. It was empty. I swore

Parliament House was black, though George V had taken off his gown and tried to keep it white, brush and paint in his hands. The airport was black. The lake stopped boiling, gathered its fish and ducks, and went away. Silence.

I felt the hedgehog in my stomach. Red Hill was black. Tottering I reached the talking mushroom. I had kissed her there. My lungs stopped. Woden Valley was black. I found the slot. People ran up the wall of Black Mountain Tower. I managed to put the coin in. The black was coming. Bunches of rosellas exploded in the air. The black touched me. The canned 'Advance Australia Fair' began to bleat. I remembered here, the Greek, the tomatoes, the nuns. Two cold slugs clambered into my nose and filled me. Suddenly the sky shattered like a windscreen. But I did not hear any noise.

The Education Committee of the Students' Association is calling for articles from students of the Faculty of Arts for the publication of an Alternative Handbook for 1979.

- These articles should; present any point of view, either favourable or unfavourable regarding any particular unit in a department, which will present facts and opinions NOT contained in the official University Handbook.
- As the purpose of the Alternative Handbook is to tell prospective students what courses are REALLY like, these articles should be honest, informative and clearly written.
- Articles will be published anonymously
- This Alternative Handbook represents a chance for students to express their feelings to other students who would not otherwise hear them, and who stand to benefit from them.

Enquiries and contributions should be directed to Christopher Keats, Chairperson of the Education Committee, C/- the Students' Association Office, in the Union Building. A message may be left at any time.

We hope to hear from as many students as possible regarding this matter. - A.N.U.S.A.

Education Committee.

BUSH WEEK MATING COMPETITION

(Overseer's Report.)

Even before the Union Court was invaded by muddy, ink-sucking geologist on Dinkies and student heves selling shares in the Revolution the ANU's top intellectuals had assembled in Charlie's Bar to rip each other's guts out in the Bush Week Chess Tournament. In an outstanding display of rugged individualism, the ten players who had responded with "What?", "Get fucked", etc. when told to arrive by 8.45 am were all peacefully dozing at their boards by 9.

The Tournament was underway by 9.20 and ANU Chess Club President David Cullen had lost the first game of the event before his opponent, Dale Kleeman could set up the pieces. The first round ended with Chris Hardy having a mate in two as he lost on time.

By the end of Round 3 the players were becoming unsettled at the Bush Week Director's non-annou announcement of the prize - would it be a kiss on the cheek from Pete Cardwell? an autographed shirt button from Alastair Walton? a year's supply of Union hamburgers (with a second prize of two years' supply)? Peter Ride made a decision. "There will be a Mystery Prize" he announced.

Meanwhile the Tournament was running ahead of schedule and the draw had to be hidden from the players. Dale Kleeman and Craig Kinsman went to lunch 1½ points clear of the rest after Marty Ross saw his passed pawn thrown triumphantly into the air by Hugh Ford, who was awarded one point and a fair catch.

During Round 5 the Tournament Director was seen to be guilty of possession and use of yoghurt. Shortly afterwards a punk rock band set up in the Refectory, and Rowan Fell responded by losing a piece. John Austen went to watch and almost forfeited a game.

Round 6 was also disrupted by the band, whose contribution to music was equalled only by Malcolm Fraser's contribution to economics. Peter Ride promised that the band would stop playing when they dropped dead. This evidently happened around 3.05 pm and Round 7 was disturbed only by the standing ovation for David Cullen's solitary half-point of the event.

The ninth and last round brought Dale Kleeman and Craig Kinsman together after each had won their other eight games. A draw was predicted by one of the Burton Hall chess team's top reserves, but Craig won a rook and pawn ending to take out the inaugural Bush Week Chess Tournament. It had been hoped to have the presentation made by Anatoly Karpov; however, he had a prior engagement. David Cullen made a speech in which he congratulated the runner-up on his victory.

Results: C. Kinsman 9; D. Kleeman 8; H. Ford 5; J. Austen 4½; P. Bloomfield, R. Fell, I. Hutchesson 4; M. Ross 3½; C. Hardy 2½, D. Cullen ½.

The Bush Week Chess Tournament was presented in conjunction with the ANU Students' Association by the ANU CHESS CLUB, an organisation which is non-political, non-religious, non-sexist, non-racist, non-radioactive and almost non-existent.

Ian Rout.

\$50

COULD BE YOURS

IF YOU ENTER THE WORONI SHORT STORY COMPETITION. THE DEADLINE HAS BEEN EXTENDED TO:

october 5

Story Length: Up to 1500 words

Entries should be marked:

The Short Story Competition
C/- Woroni
Students' Office,
ANU.



THE COCKTAIL HOUR

Are you bored with those old fashioned cocktails? Sick of the endless Harvey Wallbangers? Want something new, something different? The same old Brandy Alexanders and Gin Sling's getting you down? Then try one of our new mixes! Devised and tested by our own bar managers, Emil Phlatapeck, at the prestigious Hickiup Chicken Gourmet.

Gourmet and Take-Away, this new series of drinks are specifically designed to titillate the palate and slip down easy.

The first of these divine drinks comes from an original suggestion by none other than the Prime Minister, quoting directly from him, the eminent personage was heard to say, "Shit, this crap really makes you chunder!"

P.M. Chunder

1 part Rum
2 parts Polish White Spirit
5 teaspoons Epsom Salts

Crush the salts finely and dissolve the White Spirit. Add slowly the remaining ingredients, stir, and pour over two ice cubes. Serve immediately.

If that drink did not really grab you where it hurts, then try our new lubricant.

2001; Slip-Sliding Away

3 parts Vodka
3 parts Galiano
3 parts Orange Juice
6 parts BP Visco 2000 20/50
Motor Oil

Add the ingredients to the shaker, filled with ice, crushed, shake vigorously and strain. Serve immediately.

Prima Donna Phlatapeck will be back next week with more tantalizing recipes.

** ARTS CENTRE Users Day

At 10 o'clock on Sunday morning, there will be a day of open discussion at the Arts Centre, to thrash out guidelines on its usage. All potential users, both individuals and spokespersons for groups are invited to spend all or part of the day talking about desirable patterns of use. There will be a barbecue lunch laid on for all participants.

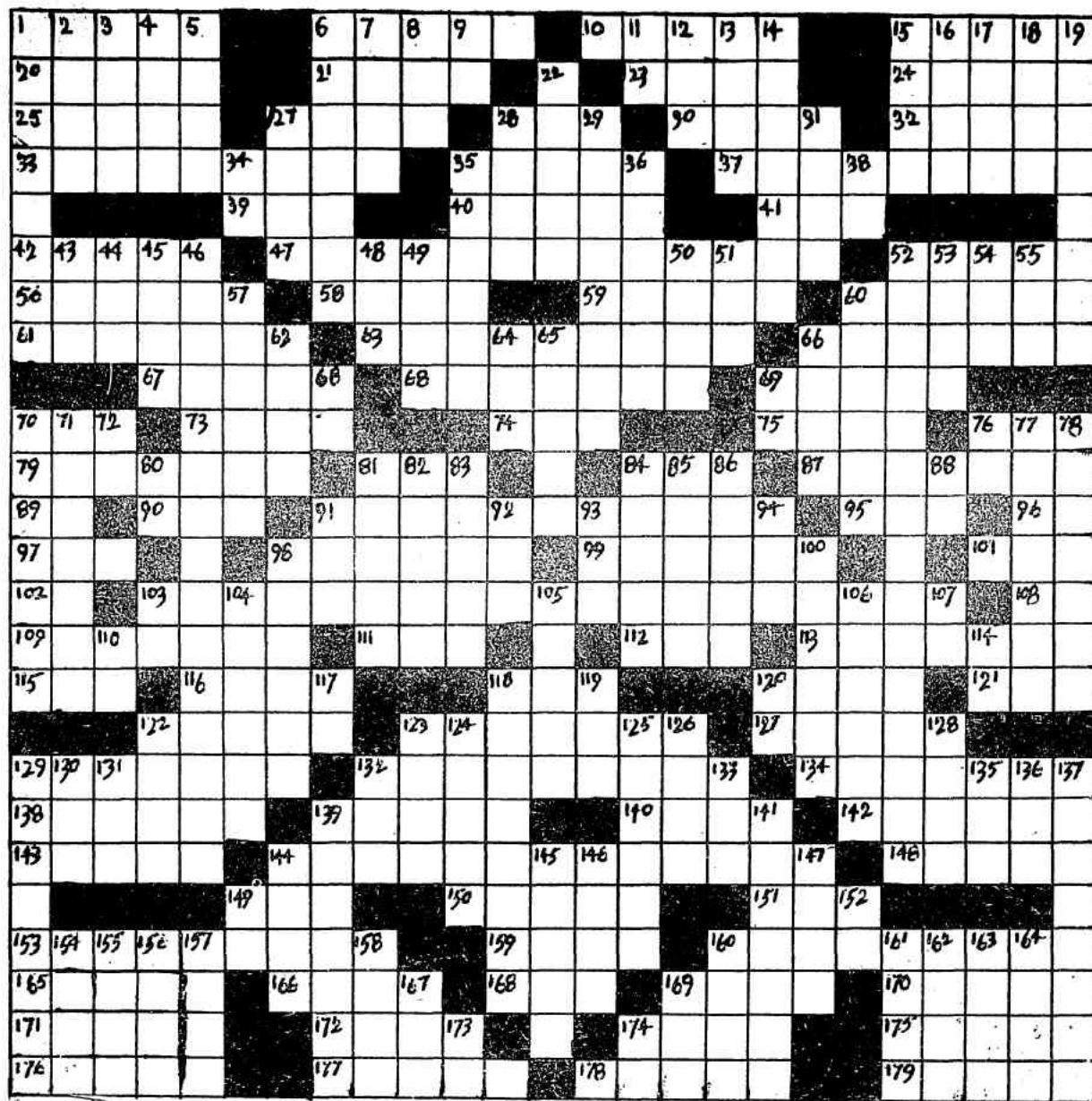
During the past 10 years or more broad agreement has been reached that the ANU Arts Centre should be a community arts centre, i.e. one with open access to people to come and do things, rather than a place where the masses come to be entertained. But our Arts Centre's primary community will be the University community - students, staff, and their families.

There are many ways that such a centre can work: collectives, clubs affiliated with the S.A., and almost any number of others. If you have any interest in the way the Arts Centre's booking policy is arrived at, come to the Centre on the Sunday after the long weekend. Student and staff money is a very important element in funding the place. Let's hear as many opinions as possible on the way various users should compete for the spaces.

There is a committee of management set up by the University's Council. It is this committee which is asking for discussion by potential users in time for next year's opening of the Centre.

Anyone who wants further information before the Users' Day is welcome to drop in to the Arts Centre or phone (49)4787.

McCOY'S MIND MANGLER



Nef
378.947
WOR

ACROSS

1. Dark brown pigment
6. South African village that is fenced in
10. Entire range
15. Stops
20. Loop
21. Undersized animal
23. Crush to pulp
24. Become accustomed to
25. ----- Fe
27. Curve
28. Top
30. Check
32. Worth
33. Insufficiently furnishes weapons
35. Type of fabric
37. Talked of twaddle
39. Measurement of volume
40. Imitation
41. Mineral spring
42. Steals
47. Traduces
52. Sea resort in USA
56. Expels tenant
58. Midday
59. Wander aimlessly
60. Drinks attendants
61. Reduce merit of
63. Supporting rails
66. Type of order
67. Coalition
68. Is important
69. Flies high
70. French coin
73. Accomplished
74. Morose
75. Singer
76. Australian Ballet Association (abbrev)
79. Wild Mexican horse
81. Newspaper (slang)
84. Austro-Hungarian kingdom (abbrev)
87. Vegetables
89. And (Fr.)
90. Vetch
91. Section of ship used to maintain stability (2 words: 7,4)
95. Aunt (slang)

DOWN

96. Form of electricity (abbr)
97. Sum
98. Interior
99. Student newspaper
101. Unit
102. Royal Opera (abbrev)
103. Successful assignment (abbr)
108. Preposition
109. Incapsulates
111. Trap
112. Sun
113. Fastened
115. D-Shaped harness ring
116. Drying agent
118. Talon
120. Gazebo (abbrev)
121. Donkey
122. Impregnate with liquid
123. Type of wine (pl)
127. Adhere
129. Marquetry (pl)
132. Warning device (2 words: 5,4)
134. Elegance in design
138. South American feline
140. Makes ready
142. Workshop
143. Glean
144. Stirrups for two-wheelers (2 words: 7,6)
148. Egresses
149. Chart
150. Spiked (corn eg.)
151. Row
153. Legitimized
159. North Atlantic Treaty Organization (abbrev)
160. Country
165. South American ruminant
168. Letter of alphabet
169. Lofty
170. Phrase peculiar to language
171. Preclude (law)
172. Hnadle roughly
174. Plenty
175. Famous poet
176. Searches for
177. Change
178. Moans
179. Bedim

DOWN

1. Unfitted towards
2. Groan
3. Secret agent
4. Italian city
5. Bring up
6. Home of the 'New Tsars'
7. Dry ---- (rehearsals)
8. Conjunction
9. Preposition
11. Part of verb 'to be'
12. Impair
13. Secondhand
14. Parched
15. Bee residence
16. Of the bum
17. Intermission
18. Veracious
19. Young plant
22. Musical instrument
27. Edge of a hollow
28. Lantern
29. Absorbed food
31. Fluid measure (pl)
34. Morning
36. Perched bird
38. Go (Fr)
43. Hail
44. Equipment outfit
45. Unbleached linen
46. Routinization
48. Cry
49. Wander
50. Miscalculates
51. National Association of Swimmers (abbrev)
52. Female form in primitive organisms
53. Bores
54. Friend (Fr)
55. Males
57. Sprigs
60. Defeated
62. Prong
64. 'Tis
65. Celebrities
66. Vote
68. Compass point (abbrev)
69. Students Association
70. Spread over
71. Outclassed
72. Pronoun

DOWN

76. Part of the verb 'to be'
77. Football caps
78. Rises
80. Tertiary education (abbrev)
81. Element no. 86
82. Solitary
83. Leer
84. Charged particles
85. A Marx brother
86. Mound
88. Prefix; not
91. British Noriks Institute (abbr)
92. Part of a circle
93. Duet
94. Kinky Noriks Institute (abbrev)
98. Point of contention (abbrev)
- 100' Ait
103. Mother
104. Choose
105. Amiability
106. Traditions
107. Is this part of Washington Electric?
110. This (Fr)
114. Sound of laughter
117. Member of parliament
118. Exclusive area of London
119. Network
120. Zonk sucker (abbrev)
122. Auction
123. Loam
124. Jousting weapon
125. Shipworm
126. Slipped
128. Klu- - - Klan
129. White wine (pl)
130. Orbst Childrens. Hospital (abbrev)
131. Observe
132. Semi-circle (eg.)
133. City Council (abbrev)
135. - - - Amin
136. Louse egg
137. Delicate gauze
139. Names for the letters P, M
141. Marsh
144. Foundation
145. Rub out
146. Fondles
147. Window frame
149. Motorists Institute (abbr)

DOWN

152. Right (abbrev)
154. Otherwise
155. Door
156. Wild
157. Sounds of wavelets
158. Telephone
160. Letter of alphabet
161. Disencumbers
162. First man
163. Found 42 times on foolscap
164. Jot
167. Periodic sexual excitement in a male deer
169. Embrace
173. The (Fr)
174. Note of Solfa (mus)

Solution next issue.



Passport photos
Fridays 12.30-3.00pm
S/A Office
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